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METHODICAL
ENGLISH GRAMMAR:

CONTAINING

RULES AND DIRECTIONS FOR SPEAKING

AND WRITING THE

ENGLISH LANGUAGE

WITH PROPRIETY AND ACCURACY:

ILLUSTRATED BY A VARIETY OF

EXAMPLES AND EXERCISES,

FOR THE USE OF SCHOOLS.

BY THE REV. JOHN SHAW,

Head-Master of the FREE GRAMMAR SCHOOL, at ROCHDALE, in LANCASHIRE.

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THE

PREFACE.

IT will hardly be diſputed, I ſhould think, by any one, that the Engliſh Language, to an Engliſhman, is of all others the moſt uſeful and important. Whatever a Man's Rank or Station in Life may be, whether that of the Gentleman, or the Man of Buſineſs, it is principally in his *Native* Tongue that he muſt convey to others the Sentiments of his Mind; and it is perhaps in it alone (ſo far as Language is concerned) that he can diſplay his Abilities in their full Extent: But it is the *Grammatical*, and not the common Knowledge of it, that can guard him againſt Soleciſms and falſe Concord, and enable him to expreſs himſelf with Propriety and Correctneſs.

A Cuſtom has however unaccountably prevailed for a long Series of Years, to pay no Attention to the Study of Grammar, in the ordinary Inſtructions given to Children; and to have been taught only to read their own Language with Eaſe and Fluency has been reckoned ſufficient for the Purpoſe of an Engliſh Education. The preſent Generation, it muſt be owned, ſeem to have juſter Notions of this important Subject, than the preceding; yet are they far from being thoroughly convinced of the great Advantages which would neceſſarily accrue to every Individual from a *Grammatical* Study of his own Language.

It is no uncommon Thing, even now, to ſee Boys admitted into the beſt Schools in the Kingdom, and initiated in the Rudiments of a *Foreign* Language without any previous Acquaintance with

their own, or, perhaps, ſo much as knowing, that there is any ſuch Thing as a Grammar of their *Native* Tongue.

To explode this very abſurd and prepoſterous Cuſtom, many learned and ingenious Gentlemen have contributed their laudable Endeavours. They have proved, that a *Grammatical* Knowledge of the Engliſh Language is not only abſolutely neceſſary to enable us to acquire a correct and accurate Method of ſpeaking and writing it; but that it is attended alſo with this ſingular Benefit, that it facilitates the Acquiſition of other Languages, whether *Ancient* or *Modern*. Dr. LOWTH, late Lord Biſhop of London, in particular having ſhewn in the Preface to his excellent Introduction, that a good Foundation in the General Principles of Grammar is neceſſary not only for thoſe who are initiated in a learned Education, but for all others likewiſe, who ſhall have Occaſion to furniſh themſelves with the Knowledge of Modern Languages, proceeds to make the following Obſervations. "*Univerſal Grammar, (ſays he) cannot be taught abſtractedly:* "*it muſt be done with Reference to ſome Language* "*already known; in which the Terms are to be ex-* "*plained, and the Rules exemplified. The Learner* "*is ſuppoſed to be unacquainted with all, but his* "Native *Tongue, and in what other, conſiſtently* "*with Reaſon and common Senſe, can you go about* "*to explain it to him? When he has a competent* "*Knowledge of the main Principles of Grammar in* "*general, exemplified in his own Language, he then* "*will apply himſelf with great Advantage to the* "*Study of any other. To enter at once upon the Sci-* "*ence of Grammar, and the Study of a foreign Lan-*

"*guage,*

" *guage, is to encounter two Difficulties together, each*
" *of which would be much leſſened by being taken ſepa-*
" *rately, and in its proper Order. For theſe plain*
" *Reaſons a competent Grammatical Knowledge of our*
" *own Language is the true Foundation upon which*
" *all Literature, properly ſo called, ought to be raiſed.*
" *If this Method were adopted in our Schools; if*
" *Children were firſt taught the common Principles*
" *of Grammar, by ſome ſhort and clear Syſtem of*
" *Engliſh Grammar, which happily by its Simplicity*
" *and Facility is perhaps fitter, than that of any other*
" *Language for ſuch a Purpoſe; they would have ſome*
" *Notion of what they were going about, when they*
" *ſhould enter into the Latin Grammar, and would*
" *hardly be engaged ſo many Years, as they now are,*
" *in that moſt irkſome and difficult Part of Litera-*
" *ture, with ſo much Labour of the Memory, and*
" *with ſo little Aſſiſtance of the Underſtanding.*

Moſt of the Writers, however, upon the ſame Subject, ſince Dr. Lowth's Publication, from a Suppoſition perhaps that the Engliſh Language hath little Concern with the Latin, ſeem to have departed as much as poſſible not only from the Rudiments, but the Terms made uſe of in Grammars of that Tongue, and have choſen to put their Materials into any Form, rather than ſuffer them to fall in with the Latin Plan. In the Diſtribution of the Moods and Tenſes particularly there is a remarkable Variety: Some arrange them in one Manner, ſome in another: Some *enlarge*, whilſt others *diminiſh* their Number: In one Grammar a Tenſe is tranſpoſed in the ſame Mood; in another it is tranſplanted into a different one. And in all, many of the Technical Terms are changed for

others equally, if not more abſtracted and perplexing: And thus a new Kind of *Grammatical* Language has been invented. Theſe Gentlemen have, all of them, undoubtedly aimed at the Benefit of the Engliſh Scholar; and how well they have ſucceeded, I ſhall not take upon me to ſay. But it ſhould ſeem, that they have not at leaſt ſufficiently conſulted the Improvement of thoſe, who are ſoon to be brought forward into the Latin Grammar. For it is acknowledged that nothing ſo much facilitates the Acquiſition of a Language which is to be learned by the Medium of another, as Similarity of Repreſentation, and Identity of Expreſſion, whenever the Caſe will admit of it.

Thoſe perhaps, who wiſh for no more than a *ſuperficial* Acquaintance with their own Language, might be taught by a more ſimple and eaſy Method. But the Plan I went upon was more extenſive; it was deſigned not only to give them a Grammatical Knowledge of their Mother Tongue, but to furniſh them with a proper Idea of the ſeveral Parts of Grammar before their Entrance on the Latin Rudiments. And here, I can truly ſay, it has anſwered beyond my moſt ſanguine Expectations; and I can farther add, that I have from Experience found no Difficulty in making the mere Engliſh Scholar ſoon underſtand the Principles of this Grammar in the Form, in which it has hitherto appeared. However, to remove, as far as may be, any Objection in his progreſs, and at the ſame time not to loſe Sight of my principal Deſign, I have endeavoured in this Edition to make the Rules of Syntax (the Part which ſeemed moſt difficult to be

comprehended) plain and intelligible to the meaneſt Capacity; and ſuch as I flatter myſelf may be eaſily applied to the Engliſh Language only. With reſpect to the Government of Nouns by Prepoſitions, ſome Grammarians of eminent Abilities, it is true, have made every Prepoſition govern one Caſe, which they call the *Oblique*, or *Objective*. But with proper Deference to theſe reſpectable Authorities, is it not more regular, and leſs liable to create a Perplexity of Ideas, to make them govern different Caſes, than ſimply one? For ſurely, this Phraſe *To give to a Perſon*, and *To receive from a Perſon*, muſt convey different Meanings; and if ſo, it ſhould ſeem neceſſary that they ſhould be diſtinguiſhed by different Names. And as Caſe ſerves to expreſs the different Relations which Nouns bear to each other, and to the Things they repreſent, it is, I preſume, the ſame Thing, whether it be marked by a Change of Termination, or by having a Change of Prepoſition prefixed to it. Upon this Principle it was that I adhered, as far as the Analogy of the two Languages would allow, to the Forms of the Latin Grammar, as being moſt agreeable to my Plan.

I do not mean to dictate to others what Method they ſhould purſue in making uſe of this Book, but ſhall take the liberty to deſcribe my own. The young Perſons under my Care, as ſoon as they have learned perfectly by Heart the Declenſions of of the Nouns and Pronouns, with the Conjugations of the Verbs, and ſuch of the Rules of Syntax, as are judged immediately neceſſary, are taught to form the Exerciſes to be rectified by the Rules of Etymology in their different Caſes, Moods, and Tenſes.

Tenſes. This being done, they are put to turn to a certain Portion of thoſe that are to be rectified by the Rules of Syntax into correct Engliſh, by Way of an Evening Exerciſe at home, and to make capital Letters Initials to thoſe Words that require them.

The following Day they account for the Grammatical Conſtruction of each Word in it, in the ſame Manner, as is practiſed in Latin Schools, applying the proper Rules to the ſeveral Exigencies of Concord and Government.

In the Orthographical Directions to be obſerved in the Praxis to this Grammar, I have recommended, that every Subſtantive begin with a Capital: not that it is the univerſal Mode of Writing, nor indeed any Way neceſſary to be uſed by an Adept in Language; but becauſe I am entirely of Opinion with Mr. Hodgſon,* that to accuſtom the Learner to obſerve that Method is a good Means of making him more perfectly acquainted with Subſtantives.

I have nothing farther to add, than to expreſs my grateful Acknowledgments to the Public for the very favourable Reception, which the two former Editions of this Grammar have met with, and to inform them, that the Alterations now made, are meant to render it ſtill more uſeful to the Engliſh Scholar. How far I have ſucceeded in this Attempt is humbly ſubmitted to the Judgment of the candid and impartial Reader.

* See Hodgſons's Practical Engliſh Grammar, p. 180.

A METHO-

A METHODICAL
ENGLISH GRAMMAR.

Of ENGLISH GRAMMAR.

ENGLISH GRAMMAR is the Art of ſpeaking and writing the Engliſh Language *properly*, and is divided into four Parts, viz. *Orthography*, *Proſody*, *Etymology*, and *Syntax*.

Of ORTHOGRAPHY.

Orthography teaches the Nature and Affections of *Letters*, and the juſt Method of ſpelling *Words*.

Of LETTERS.

A *Letter* is a ſignificant Mark or Note, of which Syllables are compounded.

The *Letters* of the Engliſh Language are called the Engliſh Alphabet, and are twenty-ſix in Number.

The Capitals, or large Letters, are marked thus,

A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z.

The ſmall Letters thus,

a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, ſ, s, t, u, v, w, x, y, z.

Their names are, *a, be, ce, de, e, f, g, aitch, i, ja, ka, el, em, en, o, pe, qu, ar, eſs, te, u, ve, double u, ex, y, zed.*

Letters are divided into *Vowels* and *Conſonants*.

A *Vowel* makes a full and perfect Sound of itſelf, without the Help of any other Letter.

A *Conſonant* cannot be ſounded diſtinctly, without the Addition of a *Vowel* either *before* or *after* it.

The *Vowels* are *a, e, i, o, u*; and ſometimes *w* and *y*. The *Conſonants* are *b, c, d, f, g, h, j, k, l, m, n, p, q, r, ſ, s, t, v, w, x, y, z*.

Conſonants are divided into *Mutes* and *Semi-vowels*.

The *Mutes*, ſo called, becauſe they cannot be ſounded alone, are *b, c, d, g, j, k, p, q, t, v*; and are diſtinguiſhed from the reſt of the Conſonants by taking the Sound of the Vowel *after* them; as *be, ce, de*, &c.

The *Semi-vowels*, ſo called, becauſe they make a kind of obſcure ſound alone, are *f, l, m, n, r, s, x*; and are diſtinguiſhed from the others, by taking the Sound of the Vowel *before* them; as *ef, el, em*, &c. four of which, viz. *l, m, n, r*, are likewiſe called *Liquids*, becauſe of their ſoft and fluent Pronunciation.

Obſ. 1. Two Vowels meeting together in one Syllable are called a *Diphthong*; as *ea* in *breath*; and three a *Triphthong*; as *eau* in *beau*.

Obſ. 2. A Word of one Syllable is called a *Monoſyllable*; as *cap, leg, well*, &c. of two Syllables, a *Diſſyllable*; as, *án-them, hél-met, píc-ture*, &c. of three Syllables, a *Triſſylable*; as, *mí-ſe-ry, ór-na-ment, wil-der-neſs*, &c. of many Syllables, a *Polyſyllable*; as, *ca-la-mi-ty, ſa-tis-fác-ti-on, in-fal-li-bí-li-ty*, &c.

Of the Sounds, &c. of the Letters.

A

A has *three* different Sounds, an *open* and *ſhort* Sound; as in *căt, hăt, răt, ſprăt*, &c.

A *ſlender* and *long* Sound; as in *āce, fāce, gāme, nāme*, &c.

A *broad* Sound like *au* or *aw*; as in *bāld, ſcāld, tālk, wālk*, &c.

Beſides

Beſides theſe, *a* has an *open* and *long* Sound; as in *fāther, lānguiſh*, &c. and the Sound of *e* or *i ſhort* in Words ending in *able* and *age*; as in *cómmendable, víllage*, &c. pronounced *commendĕble, villĭge*, &c.

In ſome Syllables of Words the *a* is not ſounded at all; as in the laſt Syllable of the Words *cárriage, márriage, cháplain*, &c. pronounced *carridge, marridge, chaplin*.

A with *a, e, i*, or *y*, and *u* or *w*, forms a *Diphthong*.

Aa, a *Hebrew Diphthong*, ſound like *a open* and *ſhort* in moſt of the *Proper Names*; as in *Bálaăm, Cánaăn, Iſaăc*, &c. pronounced *Balam, Canan, Izac*; except *Bá-al* and *Gá-al*.

Ae, wrote *Æ*, a *Latin Diphthong*, are retained by *ſome* Authors in all Words, where they are uſed by the Ancients, and are ſounded like *e long* and *full*; as in *Ænigma, Æquátor*, &c. but by *others* they are laid aſide, and their Place ſupplied with a ſingle *e*; as *Enigma, Equator*.

Ai or *ay*, in Monoſyllables, or at the Beginning of Words, or when the Accent falls on the *ſame* Syllable, are ſounded like *a ſlender* and *long*; as in *gāin, plāy, dāinty, plāyer, detāin, diſmāy*, &c. but when the Accent falls on the Syllable *before* it, *ai* have the Sound of *i*, or *e ſhort*, as in *cāptaĭn, cértaĭn, cúrtaĭn, fóuntaĭn, móuntaĭn*, &c. pronounced *captin, certin, curtin, founten, mounten*: *a* in *ai* is not ſounded in *Cálais*, pronounced *Callis*.

Ai in *Hebrew* Words are parted; as in *Abí-ſha-i, Sí-na-i, A-chá-i-a, E-phra-im*, &c.

Au and *aw* are ſounded like *a broad* and *long*; as in *cāuſe, pāuſe, bāwl, flāw*, &c. In ſome Words the *u* is not ſounded; as in *ăunt, dăunt, gāuge*, &c. pronounced *ant, dant, gage*.

Au in *Foreign Words* are parted; as in *Ar-che-lá-us*,

Ca-per-ná-um, Me-ne-láus, Sta-niſ-lá-us, &c. except *Paul, Saul,* &c.

B keeps one unvaried Sound at the *Beginning, Middle,* and *End* of Words; as in *bíſket, ſlúmber, rhúbarb,* &c.

In *ſome* Words it is ſilent; as in *dumb, plumb, debt, débtor, bdéllium,* &c. pronounced *dum, plum, det, dettor, dellium.* In *others* its only Uſe is to *lengthen* the Syllable; as in *clīmb, cōmb, wōmb,* &c. pronounced *clime coam, woom.*

C

C has *two* different Sounds.

A *hard* Sound like *k,* before *a, o, u, r,* and *t*; as in *cap, cord, cut, craft, tract,* &c. and at the End of Words or Syllables, as in *múſic, públic, víctim.*

A *ſoft* Sound like *s,* before *e, i,* and *y*; as in *cédar, ciſtern, cýmbal,* &c. as alſo before an *Apoſtrophe* denoting the Abſence of *e*; as in *plác'd,* for *pláced*; *rejóic'd,* for *rejóiced,* &c. except in ſome *Proper Names,* where it ſounds *hard* like *k*; as in *Acéldama, Cenchrea,* &c. pronounced *Akeldama, Kenchrea.*

C before *k* in Monoſyllables is ſounded hard; as in *back, ſick, quick,* &c.

C before *l* has nearly the Sound of *t*; as in *claim, clérgy, clíent,* &c. pronounced *tlaim, tlergy, tlient.*

C before *t* is ſilent in *vérdict, indictment, pérfect, pérfected, pérfectneſs,* &c. pronounced *verdit, inditement, perfit, perfited, perfitneſs*; but it retains its Sound in *perfection, perfective,* &c.

Ci before *a, e, o,* in the *Middle* of a Word, if they make a *Syllable,* are ſounded like *ſhi*; as in *ſpécial, áncient, vícious,* &c. pronounced *ſpéſhial, ánſhient víſhious.*

Ch

Ch are commonly ſounded like *tch*; as in *charm, cherry, child, choice, church,* &c. pronounced *tcharm, tcherry,*

tcherry, tchild, tchoice, tchurch; except in Words derived originally from the *Greek*, where they take the Sound of *k*; as in *chart, chimèra, chórus, chyle*, &c. pronounced *kart, kimera, korus, kyle*; and in *Foreign Names*; as *Achiſh, Baruch, Enoch*, &c. pronounced *Akiſh, Baruk, Enok*.

In ſome Words derived from the *French*, they ſound like *ſh*; as in *cháiſe, chevaliér, capuchín, machíne*, pronounced *ſhaize, ſhevalier, capuſheen, maſheen*; and in *Engliſh* Words after *l* or *n*; as *welch, bench*, &c. pronounced *welſh, benſh*, &c. they alſo take the Sound of *qu* in *choir, chóiriſter*; pronounced *quire, quiriſter*.

Ch in *Arch* before a *Vowel* generally ſound like *k*; as in *Archángel, Archíppus, Archives*, &c. pronounced *Arkangel, Arkippus, Arkives*: but before a *Conſonant* it always ſounds like *tch*; as in *Archbíſhop, Archdéacon, Archdúke*, &c. pronounced *Artchbiſhop, Artchdeacon, Artchduke*.

D

D keeps one uniform Sound at the *Beginning, Middle*, and *End* of *Words*; as in *dámſel, élder, kindred*, &c.

D in ſome Words is *ſilent*; as *díamond, hándſome, Wédneſday*, &c. pronounced *dimon, hanſome, Wenſday*.

E

E has *three* different Sounds.

A *ſhort open* Sound, in Words ending with one or more Conſonants; as in *bĕd, nĕt, wĕll*.

An *obſcure ſhort* Sound, reſembling the French *e* Feminine; as in *líbĕrty, ſĕvĕral, recóvĕry*, &c.

A *long* and *full* Sound in Words ending in *e* (called *e* final) and eſpecially Words derived from the *Greek* or *Latin*; as in *ſchēme, thēme, bēſom*, &c.

E is generally ſilent at the End of Words, except in ſuch Monoſyllables as have *no* other Vowel; as *he, me, ſhe, the*, &c. or in *Proper Names*; as *Jéſ-ſe,*

Phóe-be, Salóme, &c. or Words derived from the *Greek* or *Latin*; as *ca-tá-ſtro-phe, e-pí-to-me, Pe-né-lo-pe, ſi-mi-le, pré-mu-ni-re,* &c. It is alſo ſilent before *s* in Words of the *Plural* Number, but lengthens the Vowel going before it in the ſame Syllable; as *bābes, cākes, nāmes,* &c. and in the third Perſon *Singular* of Verbs, when *s* is written for *th*; as *wrītes* for *writeth, ſmītes* for *ſmiteth,* &c.; but it is ſounded after *c, ch, g, s, ſh, x,* and *z,* both in Nouns of the *Plural* Number, and in the third Perſon Singular of Verbs, making with *s* another entire Syllable; as in *plá-ces, chúrch-es, cá-ges, cá-ſes, fíſh-es, bóx-es, grá-zes.*

E uſually lengthens the Vowel going before it in the ſame Syllable, whether at the *End* or *Middle* of a Word; as *bĭd, bīde, căn, cāne, ungrāteful, retīrement,* &c. except when two Conſonants come between it and a preceding Vowel; as *bădge, wĕdge, hĭnge,* &c.; but if *a* be the preceding Vowel, it is lengthened, if *e* follow *th, ſt, ng,* and *rg*; as *bāthe, hāſte, chānge, chārge,* &c.

In Words ending in *en* or *le,* the Sound of the *e* is almoſt loſt; as in *háſten, líſten, cándle, néedle,* &c.; but in ſome Words ending in *en,* the *e* takes the Sound of *i*; as in *línen, gárden, chícken,* &c. pronounced *linin, gardin, chickin.*

E alſo has ſometimes the effect of ſoftening the preceding Conſonants *c* and *g*; as in *fence, pence, cage, page*; and it muſt always be written after *c* and *g,* when ſounded ſoft; as in *advánce, adváncement*; *engáge, engágement,* &c. unleſs *i* follows, when it is dropped; as in *vícious, ráging*; or when *d* goes before *g* in the middle of a Word; as in *júdgment.*

E in Words ending in *cre, gre,* and *tre,* is ſounded before the *r*; as in *lúcre, máugre, nítre,* &c. pronounced *luker, mauger, niter.*

E with *a, e, i,* or *y, o, u,* or *w,* forms a *Diphthong*; and with *au,* and *ye* a *Triphthong.*

Ea

Ea are ſounded like *a ſlender* and *ſhort*; as in *brĕad*, *hĕalth*, *rĕalm*, &c. like *e long* and *full*; as in *bēach*, *pēach*, *ſtēal*, &c. like *a open* and *ſhort*; as in *heărt*, *heărth*, *deărth*, &c. and like *a ſlender* and *long*; as in *beār*, *peār*, *ſweār*, &c.

In ſome Words they are both heard; as in *fear*, *hear*, *near*, &c.

Ea in *Hebrew*, *Greek*, *Latin*, and ſome *Engliſh* Words are parted; as in *Ge-bé-a*, *Ho-ſé-a*, *I-dé-a*, *Cre-á-tor*, &c. as alſo in Words compounded with *re* and *pre*; as in *re-admít*, *re-adórn*, *pre-ámble*, *pre-apprehénd*, &c.

Ee always ſound like *e long* and *full*; as in *fēet*, *ſpēed*, *ſtrēet*, &c.

Ee in *Hebrew* Words, and ſuch as are compounded with *re* and *pre*, are parted; as in *Be-er-ſhéba*, *re-énter*, *pre-ex-íſt*, &c.

Ei or *ey*, have commonly the Sound of *a ſlender* and *long*; as in *fēign*, *rēign*, *grēy*, *whēy*, &c.

In ſome Words they ſound like *e long*; as in *concēive*, *decēit*, *percēive*, &c. in others both the Vowels are ſounded; as in *height*, *ſtreight*, *hey-day*, &c.

Ei in Words derived from the *Greek*, *French*, &c. and ſuch as are compounded with *re*, are parted; as in *dé-iſt*, *dé-iſm*, *thé-iſt*, *thé-iſm*, *re-imbúrſe*, *re-íterate*, &c.

Eo are ſounded like *e long* and *full*; as in *pēople*, pronounced *peeple*; like *a ſlender* and *ſhort*; as in *leŏpard*, pronounced *leppard*; and like *o ſhort*; as in *Geŏrge*, pronounced *Jorge*, &c.

Eo are parted in *de-óbſtruent*, *ge-ógraphy*, &c.

Eu and *ew* are ſounded like *u long* and *ſoft*; as in *fēud*, *dēw*, &c. *ew* like *o ſhort*; as in *ſĕw*, *ſhĕw*, pronounced ſometimes *ſow*, *ſhow*.

Eu are parted in *Za-ché-us*, *Bar-ti-mé-us*, *Thaddé-us*.

Eau ſound like *u long* in *béauty*, pronounced *būty*;

and like *o long* in *beau*, pronounced *bō*; and other *French* Words.

Eye ſound like *i* long, as *eye*.

F

F keeps one unvaried Sound at the *Beginning*, *Middle*, and *End* of Words; as in *fólly*, *cóffin*, *míſchief*, &c. except in *of*, which is pronounced *ov*; as *the Wiſdom of (ov) Solomon*.

G

G has two different Sounds.

A *ſoft* Sound like *j*, before *e* and *y*; as in *gélly*, *génius*, *géſture*, *Egypt*, &c. except in *geeſe*, *geld*, *get*, &c. and *Derivatives* from Words ending in *ng*, as in *hánger* from *hang*; *lónger* from *long*; *ſtrónger* from *ſtrong*, &c.

A *hard* Sound before *a*, *i*, *o*, *u*, *l*, and *r*; and at the *End* of a Syllable, or when the *g* is *doubled*; as in *game*, *gift*, *gold*, *gun*, *glance*, *grind*, *ſtring*, *dágger*, &c. except in *giant*, *gibbet*, *ginger*, *ſuggéſt*, and ſome others.

G is ſounded hard before *e* and *i* in all *Proper Names* of the Bible, and ſome others; as in *Géba*, *Gethſémane*, *Gilbóa*, *Gélderland*, *Gilbert*, &c.

G before *e* and *i* in Words derived from the *Latin* and *French* is ſounded *ſoft*; as in *éngine*, *géntle*, *imágine*, &c.

G before another is ſounded like *d*, when parted in Spelling; as in *ſug-géſt*, &c. pronounced *ſudgeſt*.

G in ſome Words ſounds like *dg*; as in *Róger*, *Cóllege*, *Mágic*, &c. pronounced *Rodger*, *Colledge*, *Madgic*.

G before *m* and *n* in the ſame Syllable is ſcarcely heard; as in *phlegm*, *gnaſh*, *gnat*, *gnaw*, *gnómon*, &c. nor in *bágnio*, *ſeráglio*; but *gn* at the *End* of Words lengthen the Syllable; as in *ſign*, *benign*, &c. and when *g* follows *n*, it is ſounded hard; as in *fang*, *gang*, *bring*, *ſting*, &c.

Gh

Gh at the *Beginning* of a Word are ſounded hard; as in *ghóſtly, ghérkin, ghoſt,* &c. at the *End* or *Middle* of a Word they are for the moſt part *ſilent*, but help to *lengthen* the Syllable; as in *hīgh, míghty,* &c.

If a *Diphthong* go before *gh*, they take the Sound of *ff*; as in *cough, laugh, tough,* &c. pronounced *coff, laff, toff,* &c. except in *though, through, dough, daúghter,* &c. pronounced *tho, throo* or *thurro, do, dauter.*

Gh in *burgh*, at the End of ſeveral *Proper Names* of Places, ſound like *ow*; as in *Edinburgh, Húmburgh, Góttenburgh,* &c. pronounced *Edinburrow, Hamburrow, Gottenburrow.*

H

H is by ſome Grammarians conſidered as no Letter; but only a Note of Aſpiration, or *rough* Breathing; as in *hat, hill, horſe,* &c.

In ſome Words *h* is very *faintly* ſounded; as in *heir, hónour, húmour,* &c. in others its Sound is *entirely* loſt; as in *rhéniſh, rhine, rhétoric,* &c.

H, when it ſhuts up a Word, and a *Vowel* precedes it, is not ſounded; as in *ah, oh, Jehóvah, Nineveh,* &c. but it retains its Sound when it is preceded by the Conſonants, *c, s,* and *t*; as in *much, ſuch, aſh, ſaſh, mouth, teeth,* &c.

I

I has four different Sounds.

A *ſhort* Sound in Words ending in one or more Conſonants; as in *bĭd, hĭll, lĭſp,* &c.; as alſo in moſt *Proper* Names, when it is followed by a Vowel; as *An-tĭ-och, Bé-lĭ-al, Da-nĭ-el, Mĭ-rĭ-am,* &c.

The Sound of *u ſhort*; as in *bĭrd, fĭrſt, ſhĭrt,* &c. pronounced *bŭrd, fŭrſt, ſhŭrt.*

A *long* Sound before *gh, ght, gn, ld, mb, nd,* and Words that End in *e* ſilent; as in *sīgh, flīght, sīgn, chīld, clīmb, hīnd, tīde,* &c. ſome few Words excepted.

It has alſo a *long* Sound in Proper Names, when it is followed by *ah* or *as*, *jah* or *rah*; as *A-tha-lī-ah*, *Co-nī-ah*, *E-lī-as*, *To-bī-as*, *A-do-nī-jah*, *E-lī-jah*, *Mī-rah*; and in the Terminations *ite* and *ites*; as *Am'-mon-īte*, *Rú-ben-īte*; *Am'-mon-ītes*, *Rú-ben-ītes*; and when it ends a Proper Name; as *Lé-vī*, *Zb-dī*.

I has the Sound of *e long* and *full* in Words derived from the *French*; as in *bombazīn*, *capuchīn*, *magazīne*, *oblīge*, &c. pronounced *bombazeen*, *capuſheen*, *magazeen*, *obleege*.

I in ſome Words is obſcurely ſounded; as in *évil*, *dévil*, &c. and in others its Sound is entirely loſt; as in *médicine*, *Sáliſbury*, pronounced *medcine*, *Salſbury*.

I with *e* forms a *Diphthong*; and with *eu* or *ew* a *Triphthong*.

Ie have the Sound of *e long* and *full*; as in *brīef*, *chīef*, *relīef*, &c. of *e ſhort*; as in *fĭerce*, *pĭerce*, *tĭerce*, &c. and of *a ſlender* and *ſhort*; as in *frĭend*, &c.

Ie are parted in *Hebrew* Words, and thoſe that are derived from the *Latin*; as in *A-bi-é-zer*, *E-li-é-zer*, *cli-ent*, *ſci-ence*, *ſo-ci-e-ty*, &c.

Ie are likewiſe parted in Words ending with *er*, *ed*, and *eth*; as in *cár-ri-er*, *clo-thi-er*, *ho-zi-er*, *di-ed*, *di-eth*, &c.

Jeu, or *iew* ſound like *u long*; as in *lieu*, *view*, pronounced *lu*, *vu*; but the *u* takes the Sound of *v* in *Lieutēnant*, pronounced *Lievtenant*.

J

J is always ſounded *ſoft* like *g*; as in *jade*, *jéſter*, *jingle*, *jólly*, *júlap*, &c. it always begins a Syllable before a Vowel, but never ends one.

K

K is ſounded like *c hard*; as in *keep*, *king*, *kite*, &c.

K is not ſounded before *n*; as in *knife*, *knócker*, *knūckle*, &c. pronounced *nife*, *nocker*, *nuckle*; nor after

c at

c at the End of Words; as in *back, check, ſick, rock,* &c. pronounced *bac, chec, ſic, roc.*

K in Words of two or more Syllables ending in *c* is by the beſt modern Writers left out as a *ſuperfluous* Letter, *c* at the End of a Word or Syllable always ſounding *hard* like *k*; as in *aríthmetic, lógic, múſic, actor,* &c.

L

L has a *ſoft liquid* Sound; as in *láviſh, bíllow, pūllet,* &c.

L in ſome Words is not ſounded, but it ſerves to lengthen the Syllable; as in *cālf, hālf, fōlk, yōlk,* &c. pronounced *cafe, hafe, foke, yoke.*

L has the Sound of *r* in *cólonel,* pronounced *córonel,* or *córnel*; and of *m* in *ſălmon,* pronounced *ſammon.*

Words compounded with *all* drop one *l* in writing; as *álmoſt, álways, almíghty,* &c.

Words of one Syllable only that end in *l,* are written with a double *l*; as in *ſhall, will, bull, pull,* &c. but when a Diphthong goes before, one *l* is dropped; as in *ſail, ſoil, toil, ſoul, bowl,* &c.

Words alſo of ſeveral Syllables that end in *l,* are written with a ſingle *l*; as *cáreful, fáithful, compél,* &c. but when a Syllable follows, the *l* is doubled; as *dúel, dúeller*; *excél, éxcellence*; *rebél, rebéllion,* &c.

M

M has the ſame Sound at the *Beginning, Middle,* and *End* of Words; as in *móney, lúmber, fáthom,* &c.

Mp are ſounded like *un* in *accómpt, accómptant,* pronounced *account, accountant*; and frequently written in the ſame Manner.

N

N keeps one uniform Sound at the *Beginning, Middle,* and *End* of Words; as in *náture, ínfant, glūtton,* &c.

N is not ſounded after *l* or *m* in the ſame Syllable;

as

as in *kiln, damn, condémn, limn, aútumn, hymn,* &c. pronounced *kil, dam, condem, lim, autum, hym.*

O

O has ſix different Sounds.

A ſhort open Sound in Words ending with one or more Conſonants; as in *dŏg, mŏb, pŏt, ſŏng,* &c.

A *long open* Sound in Words ending with *e* ſilent; as in *ōde, bōne, clōve, grōve,* &c. except in *cŏme, ſŏme, wŏne, dŏve, lŏve,* and ſome others.

O has alſo a *long open* Sound in Words ending with *lk, rb, rd, rm,* and *rn*; as in *fōlk, yōlk, ōrb, abſōrb, cōrd, lōrd, fōrm, ſtōrm, hōrn, thōrn,* &c.

O before *ll, rt, ſt,* and *th,* is in ſome Words *long*; as in *bōll, ſcrōll, pōrt, ſpōrt, hōſt, tōſt, bōth, ſlōth,* &c. in others *ſhort*; as in *lŏll, ſhŏrt, cŏſt, frŏſt, mŏth, clŏth,* &c.

O in Words of more than one Syllable is ſometimes ſounded *long* before a Conſonant; as in *ōdour, ōmen, ōver,* &c.

O is ſounded like *oo*; as in *dō, dōing, mōve, prōve,* &c. pronounced *doo, dooing, moove, proove*; as alſo in *tōmb, wōmb,* &c. pronounced *toom, woom,* &c. like *ou* in Words ending with *ld* or *lt*; as in *old, ſold, bolt, colt,* &c. pronounced *ould, ſould, boult, coult*; like *i ſhort*; as in *wómen,* pronounced *wimmen,* &c. and like *u ſhort*; as in *attŏrney, cŏmpaſſes, cŏnſtable,* &c. pronounced *attúrney, cúmpaſſes, cúnſtable.*

O has a *faint* Sound in many Words ending in *on*; as in *bútton, glútton, mútton,* &c. but is ſilent in *Nicholas,* &c. pronounced *Nichlas.*

O with *a, e, i,* or *y, o, u,* or *w,* forms a *Diphthong.*

Oa have the Sound of *o long* and *open*; as in *bōat, cōal, flōat,* &c.

Oa in *Hebrew* Words, and Words compounded with *co,* are parted; as in *Zó-ar, Gil-bó-a, A-bí-no-am, co-ad-jú-tor, co-á-gu-late, co-a-lí-ti-on,* &c.

Oe,

Oe, wrote *æ*, are retained in Words derived from the *Greek*, and are ſounded like *e long* and *full*; as in *æcónomy æcuménical*, &c.

Oe in ſome Words are ſounded like *o long* and *open*; as in *dōe, fōe, rāe, wōe*, &c. except *ſhoe*, pronounced *ſhoo*; in others they are parted; as in *po-et, po-é-ti-cal*, &c. and with Words compounded with *co*; as in *co-éf-fi-ci-ent, co-é-qual, co-ex-iſt*, &c.

Oi and *oy* are both heard in *coin, voice, boy, joy*, &c.

Oi are parted in Words compounded with *co*, or ending in *ing*; as in *co-in-cíde, co-í-ti-on, dó-ing, gó-ing*, &c.

Oo have the Sound of the *Italian u*; as in *book, proof, ſchool*, &c. of *o long* and *open*; as in *dōor, flōor, pōor*, &c. pronounced *dore, flore, pore*; and of *u ſhort*; as in *hŏod, wŏol, fŏot*, &c. pronounced *hud, wul, fut*.

Oo are parted in Words derived from the *Hebrew, Greek*, or *Latin*; as in *Bó-oz, Có-oz, co-ó-pe-rate*, &c.

Ou and *ow* in ſome Words are both ſounded; as in *thou, cow, vow, fowl*, &c. in others they have the Sound of *oo*; as in *ſoup, cúckow*, &c. and in others of *o long* and *open*; as in *cōurt, amōur, crōw, ſnōw*, &c.

Ou in ſome Words are ſounded like *o ſhort*; as in *cŏugh, trŏugh*, pronounced *coff, troff*, &c. in others like *u ſhort*; as in *tŏuch, cŏuple*, &c. pronounced *tŭtch, cŭpple*.

Ow in Words of more than one Syllable are ſounded like *o ſhort*; as in *bíllŏw, ſpárrŏw, wíllŏw*, &c. except when the Accent falls on the ſame Syllable; as in *allōw, avōw*, &c.

Obſ. Some Words that are alike in Spelling, but different in Signification, ſound *ow* differently, in order to aſcertain their Meaning; as *ſow*, ſignifying to ſcatter Seed, is pronounced *ſo*; but *ſow*, ſignifying a female Swine, is pronounced like *cow*; ſo likewiſe *bow*, ſignifying an inſtrument to ſhoot with, is

pro-

pronounced *bo*; but *bow* ſignifying the Bending of the Head, is pronounced like *cow*; alſo *bowl*, ſignifying a round ſpherical Body, is pronounced *bole*; but *bowl*, ſignifying a wooden veſſel, is pronounced like *fowl*, &c.

P

P keeps the ſame unvaried Sound at the *Beginning*, *Middle*, and *End* of Words; as in *párt*, *páper*, *bíſhop*, &c.

P is not ſounded before *ſ* or *t*, at the Beginning of Words, as in *pſalm*, *pſálter*, *ptíſan*, *Ptólemy*, pronounced *ſalm*, *ſalter*, *tiſan*, *Tolemy*, &c. nor between *m* and *t*; as in *tempt*, *émpty*, *ſúmpter*, *ſymptom*, &c.

Ph

Ph, when they are in the ſame Syllable, ſound like *f*; as in *phántom*, *phyſic*, *álphabet*, *páragraph*, pronounced *fantom*, *fiſick*, *alfabet*, *paragraf*, &c. but when they are parted, and affixed to different Syllables, each Letter has its diſtinct Sound; as in *ſhép-herd*, *up-hóld*, *up-hól-ſte-rer*, &c.

Ph in ſome Words ſound like *v*; as in *néphew*, *Stéphen*, pronounced *nevew*, *Steven*; but when they are prefixed to *th*, they loſe their Sound; as in *phthiſic*, *ththifical*, pronounced *tiſic*, *tifical*.

Q

Q and *u*, which always go together, have the Sound of *ku*, or *kew*; as in *quart*, *quell*, *quit*, *quote*, &c. but in ſome Words derived from the *French* and *Latin*, the Sound of *u* is dropt, and that of *k* only retained; as in *quoif*, *quoit*, *cónquer*, *líquor*, *píque*, *antíque*, &c. pronounced *koif*, *koit*, *conker*, *líkkor*, *peek*, *antéek*.

R

R has always the ſame *rough*, *ſnarling* Sound at the *Beginning*, *Middle*, and *End* of Words; as in *ríver*, *ſpírit*, *témper*, &c.

R is

R is followed by *h* ſilent in Words derived from the *Greek*; as in *rhápſody, rhétoric, rhéum, rhyme*, &c.

R followed by *e* at the End of Words of *Greek* or *French* Extraction is ſounded after the *e*; as in *théatre, métre, ſcéptre, máſſacre, ſépulchre*, &c. pronounced *theater, meter, ſcepter, maſſaker, ſepulker*.

S

S has two different Sounds.

A *ſoft* Sound like *z*, when placed between two Vowels, or a Diphthong and a Vowel; as in *béſom, chóſen, pleáſure, léiſure, coúſin*, &c. pronounced *bezom, chozen, pleazure, leizure, couzin*; as alſo before *e* ſilent at the End of a Word, or Syllable, if preceded by a Vowel; as in *phraſe, roſe, cáſement, amúſement*, &c. pronounced *phraze, roze, cazement, amuzement*; but when it is preceded by a Conſonant, it is ſounded *hard*; as in *verſe, purſe, diſpérſe, reſpónſe*, &c.

A *hard hiſſing* Sound at the *Beginning* of Words; as in *ſaint, ſea, ſide, ſoil, ſun*, &c.

It has alſo a *hard* Sound in the *Middle* of Words, if it ſtand between a Vowel and a Conſonant, or a Conſonant and a Vowel; as in *báſket, clúſter, góſpel, bálſam, cénſer, drópſy*, &c. except *wíſdom, díſmal*, &c. pronounced *wizdom, dizmal*. It has alſo a *hard* Sound in *this, thus, us*, and *yes*; and in the End of Words derived from the *Latin*; as in *pus, rébus, ſúrplus*, &c. and in all Words ending in *ſs*; as in *glaſs, loſs, truſs*, &c.

S in ſome Subſtantives is ſounded *hard*, and *ſoft* in the Verbs; as the Subſtantives *riſe, uſe, abúſe, diſúſe*, &c. are in the Verbs pronounced *rize, uze, abuze, diſuze*. Subſtantives ending in *b, d, e, g, l, m, n, r, w*, and *y*, when it makes Part of a Diphthong, take *ſoft s* after them in the Plural Number, and in the Genitive Caſe Singular; as in *ſhrubs, ſhrub's; birds, bird's; ſtones, ſtone's; dogs, dog's; ſnails, ſnail's;*

ſnail's; *worms*, *worm's*; *cápons*, *cápon's*, *fówlers*, *fowler's*; *ſwállows*, *ſwállow's*; *days*, *day's*, &c. as alſo in Verbs of the third Perſon Singular; as *robs*, *reads*, *hugs*, *lolls*, *ſwims*, *runs*, *roars*, *ſows*, *lays*, &c.

Sc before *e* or *i* at the *Beginning* of Words are ſounded like *hard s*; as in *ſcéptre*, *ſcience*, &c. pronounced *ſepter*, *ſience*; but before *a*, *o*, and *u*, like *ſk*; as in *ſcándal*, *ſcórner*, *ſcúffle*, &c. pronounced *ſkandal*, *ſkorner*, *ſkuffle*.

Sch before *e*, *i*, and *o*, are ſounded like *ſk*; as in *ſcheme*, *ſchírrus*, *ſchólar*, &c. but they only take the Sound of *hard s* in *ſchédule*, *ſchiſm*; pronounced *ſedule*, *ſiſm*.

Sci when followed by a Vowel in the Middle of Words, are ſounded like *ſhi*; as in *cónſcience*, *cónſcious*, *lúſcious*, &c. pronounced *conſhience*, *conſhious*, *luſhious*.

Si between a Conſonant and a Vowel ſound like *ſh*; as in *pérſian*, *convérſion*, *ſubmíſſion*, &c. pronounced *perſhan*, *converſhon*, *ſubmiſſhon*; but between two Vowels like *zh*; as in *adhéſion*, *confúſion*, *eváſion*, &c. pronounced *adhezhon*, *confuzhon*, *evazhon*. *S* before *u* is frequently ſounded like *ſh*; as in *ſúgar*, *ſure*, *iſſue*, &c. pronounced *ſhugar*, *ſhure*, *iſhue*.

St in ſome Words are ſounded like *ſs*; as in *búſtle*, *cóſtle*, *néſtle*, *thíſtle*, &c. pronounced *buſsle*, *caſsle*, *neſsle*, *thiſsle*, &c.

S not beginning a Syllable is *ſilent* before *l*, *n*, and *e*; as in *iſle*, *deméſne*, *viſcount*, &c. pronounced *ile*, *demayne*, *vicount*.

T.

T has its proper Sound at the *Beginning*, *Middle*, and *End* of words; as in *tăble*, *túrtle*, *témpeſt*, &c.

Ti before a Vowel in the middle of a Word are ſounded like *ſhi*; as in *núptial*, *quótient*, *nátion*, &c.

pro-

pronounced *nupſhial, quoſhient, naſhion*; except *ſ* or *x* goes before them, when they keep their proper Sound; as in *béſtial, celéſtial, commíxtion.*

Ti before a Conſonant, or at the Beginning of a Word, keep their proper Sound; as in *grátitude, íntimate, tie, tied,* &c. as alſo before *er* of Comparatives, and *eſt* of Superlatives of Adjectives; and the Plural Number of Subſtantives, and the ſecond and third Perſon of Verbs ending in *ty*; as in *cráfty, cráftier, cráftieſt*; *beáuty, béauties*; *píty, pítieſt, pítied,* &c.

Ti likewiſe keep their proper Sound in *Hebrew* and *Greek* Words; as in *Pháltiel, Sheáltiel, Shephatíah, Adramy'ttium,* &c.

Th

Th have two Sounds; a *ſoft* and a *hard.*

A *ſoft* Sound in all Pronouns, Relatives, Adverbs, and Conjunctions; as in *thou, thee, they, them, thy, thine, this, that, theſe, thoſe, hither, rather, then, thence, there, thither, whither, although, either, neither, nevertheleſs, otherwiſe, therefore, thereupon, whether,* &c. alſo in all Words between two Vowels; as in *bróther, fáther, fáthom, gáther, móther,* &c. or between *r* and a *Vowel*; as in *fárther, fárthing, fúrther,* &c.

A *hard* Sound in moſt other Words; as in *thank, thumb, path, wrath,* &c.

When *e* ſilent follows *th* at the End of Words, it *ſoftens* the Sound of them; as from *bath* to *bathe*; from *breath* to *breathe,* &c.

U

U has three different Sounds.

A *ſhort* Sound in Words where it is followed by one or more Conſonants; as in *clŭb, crŭmb, drŭb,* &c.

The Sound of *i* ſhort; as in *bŭry, bŭrial,* &c. pronounced *bŭrry, bŭrrial.*

A *long*

A *long* Sound in Words ending in *e* ſilent; as in *mūſe, tūne, abjūre*, &c. except in *bŭdge, jŭdge, pŭrge*, &c.

U has alſo a *long* Sound, when it ends a Syllable; as in *cūbit, dūty, frūgal*, &c. except when the next Syllable begins with a Conſonant that has a *double* Sound, Part of which belongs to the preceding Syllable; as in *pŭmice, pŭniſh*, &c. pronounced *púmmice, púnniſh*.

U is ſounded like *i ſhort*; as in *bŭry, bŭrial, bŭſy, bŭſineſs*, &c. pronounced *birry, birrial, bizzy, bizneſs*.

U with *a, e, i*, or *y*, and *o*, forms a *Diphthong*; and with *ai*, or *ay, ea*, and *ee*, a *Triphthong*.

U before *a, e, i*, and *o* in the *Middle* of Words, is ſounded like *w*; as in *équal, cónqueſt, anguiſh, lángour*, &c. and at the *Beginning* of Words *w* is uſed inſtead of *u*; as in *walk, wedge, wind, world*, &c.

U after *g*, and before *a, e, i*, and *y*, is not ſounded, but ſerves to harden the ſound of *g*; as in *guard, gueſs, guilt, guy*, &c.

A in *ua* in ſome Words is ſounded *ſhort* and *open*; as in *quărt, quălity, quăntity*, &c. in others *long* and *ſlender*; as in *quāke, qúāker, qúāver*, &c. and in others *long* and *broad*; as in *quālm, quālmiſh*, &c.

Ua have the Sound of *a* open and long, if they be preceded by *g*; as *guard, guárdian*, &c. pronounced *gard, gardian*.

Ua loſe their Sound in *victuals*, pronounced *vittles*.

Ue in ſome Words have the Sound of *e ſhort* and *ſlender*; as in *gŭeſs, gŭeſt*, &c. in others of *u long*; as in *accrūe, enſūe, purſūe*, &c.

Ui have the Sound of *i ſhort*; as in *bŭild, biſcŭit, cóndŭit*, &c. of *i long*; as in *guīde, guīle, guīſe*, &c. and of *u long*; as in *frūit, jūice, recrūit*, &c.

Ue after *g* are ſilent at the end of Words; as in *Hague, Prague, league, fatigue, prólogue*, &c. pronounced *Haig, Praig, leag, fateig, prolog*; except in

in *águe*, *árgue*, *Móntague*, &c. where the *u* is ſounded.

Ui are both ſounded in *quit*, *lánguiſh*, *quíncy*, &c.

Ui are parted in many *Foreign* Words; as in *fra-i-ti-on*, *tu-i-ti-on*, *va-cú-i-ty*, &c.

O in *uo* in ſome *Foreign* Words is ſounded *long* and *open*; as in *quōte*, *quōtient*, &c. in others *ſhort* and *open*; as in *quŏdlibet*, *quŏndam*, &c.

Uy have the Sound of *i long*; as in *buy*.

Ai in *uai* have the Sound of *a long* and *ſlender*; as in *quāil*, *quāint*, &c.

Uay are ſounded like *a long* and *ſlender*; as in *qūay*, pronounced *kay*.

Ea and *ee* in *uea* and *uee* have the Sound of *e long* and *open*; as in *quēan*, *quēen*, &c.

V

V has nearly the ſame Sound as *f ſoft*; as in *vain*, *vile*, *love*, *pávement*, &c.

W

W is ſounded like *oo*; as in *wake*, *well*, *wind*, *word*, &c.

W in ſome Words is not ſounded; as in *ánſwer*, *ſword*, *whore*, &c. pronounced *anſer*, *ſōrde*, *hōre*; and never before *r* in the *ſame* Syllable; as in *wrath*, *wretch*, *wrong*, &c. pronounced *rāth*, *rĕtch*, *rŏng*.

W is both a *Vowel* and a *Conſonant*.

A *Vowel* when it follows *a*, *e*, *o*, in the ſame Syllable; as in *awl*, *dew*, *vow*, &c.

A *Conſonant* before a Vowel, or the Letters *h* or *r* at the *Beginning* of a Word or Syllable; as in *want*, *will*, *whole*, *write*, *awhíle*, *bewráy*, &c.

X

X, a *double* Conſonant, is ſounded like *z* at the Beginning of *Proper Names* of *Greek* Original; as in *Xanthus*, *Xenophon*, *Xerxes*, &c. like *ks* at the End of Words or Syllables; as in *reláx*, *éxtant*, &c. pronounced

nounced *relaks, ekſtant*; and like *gz* between two Vowels; as in *exámple, exíſtence*, &c. pronounced *egzámple, egzíſtence*.

Xi before *o* are ſounded like *kſhi*; as in *flúxion, anxious*, &c. pronounced *flukſhion, ankſhious*.

Y

Y has two different Sounds.

A *ſhort* Sound, like *i ſhort* in the Middle of Words of more than one Syllable; as in *Egўpt, phўſic, ſўſtem*, &c. and at the End of Words not accented on the ſame Syllable; as in *bódў, dútў, ládў, márrў*, &c.

A *long* Sound like *i long* at the End of Monoſyllables, and the Words accented on the ſame Syllable; as in *bȳ, flȳ, ſkȳ, complȳ, denȳ, relȳ*, &c.

Y is both a *Vowel* and a *Conſonant*.

A *Vowel* when it follows a Conſonant, or makes Part of a Diphthong; as in *my, thy, day, they, joy*, &c.

A *Conſonant* when it goes before a Vowel, or a Diphthong; as in *yard, yoke, youth*, &c.

Z

Z has the Sound of *ſ ſoft*; as in *zeal, zéalous, bázard*, &c. but if one Vowel go before, and two follow it, it takes the Sound of *zh*; as in *glázier, grázier*, &c. pronounced *glazhier, grazhier*.

Of SYLLABLES.

A *Syllable* is a Word, or part of a Word, conſiſting of one or more Letters which are uttered in a Breath; as *a, an, boy, tú-lip*, &c.

Of SPELLING.

Spelling is the Art of dividing or reſolving Words into Syllables.

Words are either *Primative, Cómpound*, or *Derívative*.

A *Primative* Word is that which is not derived from any other Word in the ſame Language; as *man, ráven*.

A *Com-*

A *Compound* Word is that which is made up of two Words; as *him-ſelf*, or of a Propoſition and a Word; as *un-kind*.

A *Derivative* Word is that which is derived from another; as *knów-ing*, from *know*.

The General Rules commonly laid down for dividing Words into Syllables, are as follow.

Rule I.

If a Conſonant come between two Vowels, it muſt go to the latter; as *ná-ture*, *pá-rent*; except the Letters *w* and *x*, which are joined to the former, as *flów-er*, *éx-ile*.

Rule II.

If two Conſonants that are the ſame, come between two Vowels, they muſt be divided, as *cóf-fin*, *ér-ror*.

Rule III.

If two or more Conſonants that can begin a Word, come between two Vowels, they muſt begin a Syllable; as *cý'-pher*, *fá-thom*, *má-ſter*, *pá-ſtry*.

Rule IV.

If two Conſonants that cannot begin a Word, come between two Vowels, they muſt be divided, as *gár-ner*, *már-ket*.

Note, That *dl*, *tl*, and *kl*, often begin Syllables, though they begin no Words; as *lá-dle*, *túr-tle*, *wrín-kle*, &c.

Rule V.

If three or four Conſonants that cannot begin a Word, come between two Vowels, the firſt Conſonant muſt go to the firſt Vowel, and the others to the laſt; as *púr-chaſe*, *én-try*, *cón-ſtrue*.

Rule VI.

If two Vowels coming together be both diſtinctly ſounded, they muſt be divided; as *cóur-te-ous*, *mú-tu-al*.

Rule

Rule VII.

The *Simple* and *Component* Parts of *Compound* Words muſt be ſpelt ſeparately; as *hóuſe-wife*, *freé-hold*, *miſ-táke*, *re-lápſe*.

Rule VIII.

The Primitive and Termination of *Derivative* Words muſt be ſpelled ſeparately; as *bónd-age*, *ſíng-er*, *ſtánd-ard*. *Excep.* Derivatives ending in *y*, or whoſe *Primitives* ending in *e*, loſe the *e* before the Termination, muſt be ſpelled according to the foregoing Rules; as *cráf-ty*, *wór-thy*, *write*, *wrí-teſt*, *wrí-ting*, &c.

Note. In *Derivative* Words, when the Primitive end in *y*, and the *y* make no Part of a Diphthong, it is changed into *i*; as *dúty*, *dútiful*, *énvy*, *énvious*, &c. except before the Termination *ing*, when it is retained; as *denýe*, *denýing*, *multiplý*, *multiplýing*, &c. Likewiſe when the Primitive ends in *e*, and the Termination begins wit h a Vowel, *e* is dropped; as in *fame*, *fámous*; *love*, *lóving*; *deſíre*, *deſíred*, &c. But *e* is not dropped after *c* and *g* before *able*; as *peace*, *peáceable*; *ſérvice*, *ſérviceable*; *change*, *chángeable*, &c.

Theſe are the *General* Rules for the Diviſion of Words into Syllables: but the beſt and eaſieſt Way of dividing is, as Dr. Lowth obſerves, to attend to the diſtinct Sounds in each Word, as they are expreſſed in a right Pronunciation, without Regard to the Derivation of Words, or the poſſible Combination of Conſonants at the Beginning of a Syllable.

Of POINTING.

Pointing is the Art of dividing a Diſcourſe by Points or Marks into Sentences, and the Parts of Sentences, in order to ſhew the proper Pauſes that are to be made in reading, and to facilitate the Pronunciation and Underſtanding thereof.

The

The Points or Marks made uſe of for this Purpoſe are four, viz. the *Comma*, marked thus (,) ; the *Semicolon*, thus (;) ; the *Colon*, thus (:) ; and the *Period*, thus (.)

The *Comma* requires a Pauſe till the Reader can count *one* ; the *Semicolon*, *one*, *two* ; the *Colon*, *one*, *two*, *three* ; and the *Period*, *one*, *two*, *three*, *four*.

Sentences are either *Simple* or *Compound*.

A *Simple* Sentence, conſiſting but of one Subject and one finite Verb, admits of no Point by which it may be divided, or diſtinguiſhed into Parts ; as, "*Man is a ſociable creature.*"

A *Compound* Sentence, conſiſting of more than one Subject and one finite Verb either expreſſed or underſtood, may be divided into Parts by Points ; as, "*The beſt Men, when they aſſociate with the Wicked, are often corrupted with their Sins.*"

A *Comma* is uſed to divide the leaſt Parts of a *Compound* Sentence ; as, "*Nature clothes the Beaſts with Hair, the Birds with Feathers, and the Fiſhes with Scales.*" It is alſo uſed to ſeparate ſeveral Subſtantives coming together with, or without a Conjunction ; as, "*Riches, Honour, and Pleaſure, ſteal Men's Hearts :*" or ſeveral Adjectives belonging to the ſame Subſtantive except the laſt ; as, "*A diſcreet, virtuous, and worthy Man, will ſtrive to do nothing unworthy of himſelf :*" but not when two Subſtantives or Adjectives *only* are connected by a Conjunction ; as, "*Honour and Renown attend brave and virtuous Actions.*"

It is alſo uſed to ſeparate the Caſe Abſolute in a Sentence ; as, "*No guilty Perſon is condemned, himſelf being Judge :*" Subſtantives put in Appoſition ; as, "*Envy, the Torment of the Mind, commonly produces Murder, the Deſtruction of the Body :*" and Subſtantives in the Vocative Caſe ; as, "*How neceſſary, my dear Brother.*

Brother, are Books, to our Improvement in Learning." It is likewiſe uſed to ſeparate the Parts of a Sentence, connected by Relatives; as, "*The Man, who loves God, and whom God loves, is happy:*" or by a Conjunction; as, "*Life is precarious, and Death certain:*" alſo after Comparatives; as, "*No Pleaſure can be greater, than the Pleaſure of the Mind.*" But if two Members of a Sentence be cloſely connected by a Relative, reſtraining the general Notion of the Antecedent to a particular Senſe; or when the Members are ſhort in comparative Sentences, the *Comma*, Dr. LOWTH ſays, is better omitted; as, "*The Rewards which are promiſed ſhall be given, when the Works that are required are finiſhed.*" "*What is ſweeter than Honey, ſtronger than a Lion, or hotter than Fire?*"

A *Semicolon* is uſed to divide the greater Parts of a *Compound* Sentence; as, "*Pleaſure, when it is a Man's chief Purpoſe, diſappoints itſelf; and the conſtant Application to it palls the Faculty of enjoying it, tho' it leaves the Senſe of our Inability for that we wiſh, with a Diſreliſh of every Thing elſe.*" It is alſo uſed when the Parts of a Sentence are contrary to each other, or point to a different End; as, "*They are free from Fear, who have done nothing amiſs; but they, who have ſinned, always think Puniſhment before their eyes:*"— Alſo to ſeparate ſeveral Subſtantives with their different Qualities or Adjectives, that have equal Relation to the ſame Verb; as, "*He was a Man of a regular Deportment; of a ſweet, facetious, forgiving Temper; of a charitable, humane Diſpoſition.*"

A *Colon* is uſed to diſtinguiſh thoſe Parts of a Sentence which make a complete and perfect Senſe of themſelves; and yet leave us in Expectation of ſomething to follow; as, "*A Man finds himſelf pleaſed, he does not know why, with the Cheerfulneſs of Company:*

It

It is like a ſudden ſunſhine, that awakens a ſecret Delight in the Mind, without her attending to it."

It is alſo frequently uſed before a Comparative Conjunction in a Similitude; thus, "*As Flies diſquiet us not by their Strength, but by their Numbers: So great Affairs do not vex us ſo much, as many Things of little Value:*" As alſo when the latter Clauſe is connected by a Relative referring to ſome Subſtantive in the former; as, "*It is no Diminution to a Man to have been in the wrong: Perfection is not his Attribute.*"

A *Period* is uſed at the Concluſion of a Sentence ſo far perfectly finiſhed, as not to be connected in Conſtruction with the following ſentence; as, "*A Friendſhip which makes the leaſt Noiſe, is very often moſt uſeful; for which Reaſon I ſhould prefer a prudent Friend to a zealous one.*"

Beſides theſe there are other Marks uſed in writing; viz. an *Interrogation* marked thus (?); an *Admiration* thus (!); a *Parentheſis* thus (); a *Crotchet* thus []; an *Apoſtrophe* thus (') ; a *Diæreſis* thus (··) ; a *Hyphen* thus (-); an *Ellipſis* thus (——); a *Paragraph* thus (¶) a *Quotation* thus ("); a *Section* thus (§); a *Caret* thus (ʌ); an *Index* thus (☞); an *Aſteriſk* thus (*) an *Obeliſk* thus (†); *Parallels* thus (||).

An *Interrogation* is uſed at the End of a Queſtion aſked; as, "*When will you have done it?*"

An *Admiration* is uſed after an Interjection, and ſuch Words as expreſs Wonder and Surprize, or any other Emotion of the Mind; as, "*Alas! how faſt do the Years ſlide away!*" "*O the unheard of Pride! to glory in a bad Action.*

Note, Each of theſe requires the ſame Pauſes with that of a Semicolon, Colon, or Period, according to the Senſe.

A *Parentheſis* is uſed to encloſe one Sentence with another,

another, which is neither neceſſary to the Senſe, nor affects the Conſtruction; as, "*There are ſome, (and they are not the leſs happy) who deſpiſe Riches, being contented with a little.*"

Note, This Mark requires a low, depreſſed Tone of Voice, and a Pauſe ſomewhat longer than a *Comma*.

A *Crotchet* is uſed to include Words or Sentences of the ſame Signification with thoſe they are joined to, and which may be uſed in their Stead; as, "*A Treatiſe of* [*concerning*] *Arithmetic*;" or it includes a Reference to ſome other Book, or to a Paſſage in the ſame Book; as [*See Pearſon on the Creed.*] [*See page the 15th of this Grammar.*]

An *Apoſtrophe* is ſet over a Word, where a Letter or Letters are left out; as, "*'tis* for *it is*; *tho'* for *though*; *lov'd* for *loved*, &c.

A *Diæreſis* or *Dialyſis* is uſed to divide a Diphthong into two Parts; as *Ephraïm*, *Nathaniël*.

A *Hyphen* is placed at the End of a Line to ſhew that the laſt Word is not finiſhed, but that the remaining Part begins the next Line.—It is alſo uſed to join compound Words together; as *bird-cage*, *cheeſe-cake*.

An *Ellipſis* is uſed when Part of a Word or Sentence is left out; as *K—g*; —— *that I may apply my Heart unto Wiſdom*.

A *Paragraph*, (chiefly uſed in Scripture) points out the Beginning of a new Diſcourſe; as ¶ *And why call ye me Lord, Lord, and do not the Things which I ſay?* St. Luke vi. 46.

A *Quotation* ſhews the Paſſage againſt which it is placed to be taken from an Author in his own Words; as, "*The Paſſion for Praiſe produces excellent Effects in Women of Senſe.*" Spect. No. 73.

A *Section* is uſed to divide Books or Chapters into ſmaller

ſmaller Parts; as alſo to direct to ſome Note in the Margin, or at the Bottom of the Page.

A *Caret* is placed underneath a Line where ſome Letter, Syllable, Word, or Sentence is left out in writing; and directs to the Place where it ſhould come in; as, "*The Souls* ʌ *Men are immortal.*"

of

An *Index* is placed over againſt a Paſſage that is very remarkable.

An *Aſteriſk* or *Aſteriſm* refers to ſome Remark in the Margin, or at the Bottom of the Page; and when ſeveral of them ſtand together, they imply that there is ſomething wanting or immodeſt in the Paſſage.

An *Obeliſk* refers to ſome Remark in the Margin, or at the Bottom of the Page. In Dictionaries it ſhews a Word to be obſolete.

Parallels are uſed for the ſame Purpoſe as the *Obeliſk*; as alſo Letters and Figures thus (a) (1) (2) or thus [a].

Braces are uſed to join ſeveral Words or Sentences together; as

The Vowel *a* has { a long / a ſhort / a broad } Sound.

It is alſo uſed in Poetry at the End of three Lines that have the ſame Rhyme; as,

Thus Palaces in Proſpect bar the Eye,
Which pleas'd and free wou'd o'er the Cottage fly,
O'er flow'ry Lands to the gay diſtant Sky. }

LEE.

Of PROSODY.

PROSODY teaches the true Pronunciation of Words and Sentences, and the Manner of making Verſes.

The true Pronunciation of Words conſiſts in expreſſing every Syllable according to their proper *Quantity* or *Accent*; and of Sentences in laying the Emphaſis on ſome particular Word or Words in a Sentence.

The *Quantity* of a Syllable is that Time which is taken up in the Pronunciation of it, and is conſidered as *long* or *ſhort*.

A Syllable is *long*, when the Vowel or Vowels that conſtitute it are not immediately joined in Pronunciation with the following Conſonants; as *ā̄ll*, *bā̄ll*, *bo͞o͞k*, *beāuty*, &c. and *ſhort*, when they are; as *ăct*, *fŏnt*, *heăvy*, *ſteădy*.

A *long* Syllable requires twice the Time of pronouncing as a *ſhort* one; thus *hāte* ſhould be pronounced as ſlowly again as *hăt*.

Note, the Mark made uſe of to diſtinguiſh a long Syllable is this (¯); and a ſhort one this (˘).

Accent is the laying of a certain ſtreſs of the Voice upon particular Syllables, whether long or ſhort.

Accent is conſidered as either *ſingle* or *double*.

The *ſingle* Accent marked thus (ˊ) denotes, that the Tone or Streſs of the Voice in pronouncing is upon the Syllable over which it is placed; as *fa* in *fávour*; *kind* in *mankínd*.

The *double* Accent marked thus (ˊˊ) denotes, that the Letter which begins a Syllable over which it is placed is ſounded double, one Part of which belongs to

to the preceding Syllable; as in *bá'lance, cá'mel, mé'lon*, &c. pronounced *ballance, cammel, mellon*.

Note, in Poetry the Syllable upon which the Accent falls is always long; and therefore Engliſh Grammarians have in this Application of it conſidered the Accent and long Quantity as ſynonymous Terms.

The Method of accenting is ſo various, that no certain Rules can be laid down for that purpoſe. I ſhall, however, after obſerving that in Words of ſeveral Syllables the Accent is removed as far as poſſible from the laſt Syllable, give a few of ſuch Rules as are the leaſt liable to Exception; referring my Reader for a more nice and exact Method of accenting to our beſt Poets and Speakers.

Rule I.

Compound and *Derivative* Words, whoſe Primitives are Monoſyllables, are generally accented on their *Primitives*; as *unjúſt, decámp, mánly, gráceful*, &c. and if the Word be twice derived from a Monoſyllable, it ſtill keeps the Accent; as *chíldiſhneſs, cráftily*, &c.

Rule II.

Words of two Syllables, that have two Vowels parted, have generally the Accent on the *firſt* Syllable; as *réal, qúiet*, except *creáte* and ſome others.

Rule III.

Several Words of two Syllables that are ſpelled alike, but are of a different Part of Speech, are accented differently; as *cóntract* in the Subſtantive, and *contráct* in the Verb; *mínute* in the Subſtantive, and *minúte* in the Adjective; *fréquent* in the Adjective, and *frequént* in the Verb, &c.

Rule IV.

In Words of two Syllables which are both *ſhort* or both *long*, the Accent is commonly laid on the firſt;

as *háppy, príváte*; but if one Syllable only be *long*, the Accent is generally laid upon it; as *áuthor, awáke.*

Rule V.

Words, eſpecially *Verbs*, of two Syllables, that end in *e* with a Conſonant before it, are generally accented on the latter; as *abíde, demíſe*; or with two Conſonants; as *commênd, depárt*; or have a Diphthong in the laſt Syllable; as *bewáil, arráy.*

Rule VI.

Compound and *Derivative* Words of three or more Syllables retain the Accent of the *Primitives*; as *diſhónour, glórious, comprehênd, recollêct, cómpetency, hónourable.*

Rule VII.

Words of two Syllables that end in *en, er, on, or, our, ow, le* and *age*, have the accent on the firſt Syllable; as *gótten, dánger, mútton, dóctor, hónour, bíllow, húmble, bággage*, &c. ſome few Words excepted.

Rule VIII.

Words of three Syllables, that end in *al, ate, ogue, ous, ude, nce, ce, le, nt, re, te*, and *y*, are generally accented on the firſt; as *cápital, íntimate, épilogue, fábulous, fórtitude, éloquence, ávarice, mútable, mónument, théatre, áppetite, crúelty.*

Rule IX.

Words of three Syllables that end in *ator*, are accented on the middle Syllable; as *ſpectátor*; alſo when a *Diphthong* is in the middle Syllable, or a *Vowel* before two Conſonants; as *remáinder, extérnal*; except in Words derived from the *French*; as *debauchée, ambuſcáde*, &c.

Rule

Rule X.

Polyſyllables that end in *ary* and *ory* are generally accented on the firſt Syllable; as *tributary*, *oratory*; in *logy*, *tomy*, *graphy*, *ical*, *tical*, *ety*, *ity*, *ſion*, *tion*, *cian*, *cial*, *tial*, and *ous*, on the laſt Syllable but two; as *aſtrólogy*, *anátomy*, *geógraphy*, *mechánical*, *grammátical*, *variety*, *ingenúity*, *diviſion*, *orá'ion*, *muſician*, *artificial*, *ſubſtántial*, *melódious*; and in *ic* or *tor* on the laſt but one; as *epidémic*, *operátor*, &c.

Note, ſome Polyſyllables have two Accents; as *mágnanímity*, *próclamátion*, &c. and others three; as *tránſubſtántiátion*, *incorrúptibility*, &c.

Emphaſis is the laying of a particular Streſs of Voice upon one or more Words in a Sentence above the reſt, in order to give Force and Beauty to the whole.

In order to find out where the *Emphaſis* lays, Regard muſt be had to the chief Deſign of the Writer; and the Word or Words which ſhew the chief Deſign of the Sentence, are the *emphatical* Words.

This ought carefully to be attended to, not only to make us read with Propriety, but alſo to determine the Senſe of the Writer. Thus, this Sentence "*Will you ride to town to-day?* is capable of being applied to four different Senſes by the different Poſition of the Emphaſis.

If the Emphaſis be laid on the Word *you*, the Anſwer may be *no*, but my *Brother* will. If on *ride*, the Anſwer may be *no*, but I ſhall *walk*. If on *Town*, the Anſwer may be *no*, I ſhall go into the *Country*. If on *to-day*, the Anſwer may be *no*, but I ſhall go *to-morrow*.

Of VERSE.

Verſe in *Poetry* is a Line or Part of a Diſcourſe conſiſting of a Number of *long* and *ſhort* Syllables.

Verſes are of various Kinds, according to the different Kinds of Feet made uſe of in them, which in Engliſh are reduced to four, viz. the

Iambic ˘ –	}	as { *Rĕvēnge*
Trochaic – ˘		*Fāthĕr*
Dactylic – ˘ ˘		*Mūltĭtŭde*
Anapæſtic ˘ ˘ –		*Dĭſāgrēe.*

Iambic Verſe conſiſts of two, three, four, five, or ſix Feet; the two firſt of which are commonly uſed in Songs and Odes with Rhyme.

Verſes of two Feet, or four Syllables.

Unheārd, ŭnknōwn,
Hĕ mākes hĭs Mōan.
Thĕ Strāins dĕcāy,
And mēlt ăwāy. POPE.

Whăt Plāce ĭs hēre!
Whăt Scēnes ăppeār!
Tŏ mē thĕ Rōſe
Nŏ lōngĕr glōws,
Thŏu ārt ĭn Trūth
A fōrwărd Yoūth. ADDISON.

Verſes of three Feet, or ſix Syllables.

Thĕ Stārs with deēp Amāze
Stănd fīx'd ĭn stēdfăſt Gāze,
And will nŏt tāke thĕir Flīght,
Fŏr āll thĕ Mōrning Līght. MILTON.

Verſes of four Feet or eight Syllables.

Theſe are commonly uſed in Tales, Fables, &c. with Rhyme.

Fŏr Plātŏ's Fāncĭes whāt cărе I?
I hōpe yŏu wōu'd nŏt hāve mĕ dīe,

Like

Lĭke ſĭmplĕ Cātŏ ĭn thĕ Plāy,
Fŏr ānў Thĭng thăt hē căn ſāy? PRIOR.

'Tĭs, lĕt mĕ ſēe, thrĕe Yeārs ănd mōre,
Octōbĕr nēxt ĭt wĭll bĕ foūr,
Sĭnce Hārlĕy bĭd mĕ fĭrſt ăttēnd,
And chōſe mĕ fōr ă hūmblĕ Frīend;
Wŏu'd tāke mĕ ĭn hĭs Coāch tŏ chāt,
And quēſtiŏn mē ŏf thĭs ănd thāt;
As, whāt's ŏ'Clōck? ănd, hōw's thĕ Wĭnd?
Whŏſe Chārĭŏt's thāt wĕ lēft bĕhĭnd?
Or grăvelў trў tŏ reād thĕ Lĭnes
Wrĭt ūndĕrneāth thĕ coūntrў Sīgns;
Or, hāve yoŭ nōthĭng nēw tŏ-dāy
Frŏm Pōpe, frŏm Pārnĕl, ōr frŏm Gāy? SWIFT.

Obſ. In Poetic Meaſure it is common for two ſhort Syllables, as *tion* in *queſtion*, and *riots* in *Chariots*, to coaleſce in Pronunciation, and fill the Place of one obſcure or unaccented Syllable only.

Verſes of five Feet, or ten Syllables.

This Kind of Verſe is the Heroic Meaſure in Engliſh, and is uſed in Epic Poetry and Tragedy with or without Rhyme.

Verſes with Rhyme.

Thĕre āre, whŏ blĭnd tŏ Thoūght's fătīguĭng Rāy,
As Fōrtŭne gīves Exāmplĕs, ūrge thĕir Wāy:
Nŏt Vīrtŭe's Fōes, thŏ' thēy hĕr Pāths dĕclīne,
And ſcārce hĕr Frīends, thŏ' wĭth hĕr Frīends thĕy jōin.
SHENSTONE.

Heăr hōw thĕ Bīrds, ŏn ēv'rў blōomў Sprāy,
Wĭth jōyoŭs Mūſĭc wāke thĕ dāwnĭng Dāy!
Whў ſīt wĕ mūte, whĕn eārlў lĭnnĕts ſĭng,
Whĕn warblĭng Phĭlŏmēl ſălūtes thĕ Sprĭng. POPE.

Verſes without Rhyme, called *Blank* Verſe.

Of Mān's fĭrſt Dĭſŏbēdĭĕnce, ānd thĕ frūit
Of thāt fŏrbĭddĕn Trēe, whŏſe mōrtăl Tāſte
Brŏught Dēath ĭntō thĕ Wōrld ănd āll oŭr Wōe,
Wĭth Lōſs ŏf Edĕn, tĭll ŏne grēatĕr Mān
Rĕſtōre ŭs, ānd rĕgāin thĕ blĭſsfŭl Sēat,
Sĭng, hēavĕnly Mūſe! —— MILTON.

Tĭr'd Nătŭre's ſwēet Rĕſtōrĕr, bālmў Slēep!
Hĕ lĭke thĕ Wōrld hĭs rēadў Vĭſĭt pāys,
Whĕre Fōrtŭne ſmīles; thĕ wrētchĕd hĕ fŏrſākes:
Swĭft ōn hĭs dōwnў Pīniŏns flīes frŏm Wōe,
And līghts ŏn Līds ŭnſŭllў'd wĭth ă Tēar.

YOUNG.

Verſes of ſix Feet, or twelve Syllables.

This Kind of Verſe is called Alexandrine, which is ſometimes uſed with Verſes of ten Syllables in Rhyme by Way of Clauſe.

Thĕ ſēas ſhăll wāſte, thĕ ſkīes ĭn Smōke dĕcāy,
Rŏcks fāll tŏ Dūſt, ănd Mōuntaĭns mēlt ăwāy;
Bŭt fĭx'd hĭs Wōrd, hĭs ſāvĭng Pōwʼr rĕmāins:
Thў Rēalm fŏr ēvĕr lāſts, thў ōwn Mĕſſiăh rĕigns!

POPE.

Wāllĕr wăs ſmōoth, bŭt Drўdĕn taūght tŏ joĭn
Thĕ vāryĭng Vĕrſe, thĕ fūll rĕſoūndĭng Līne,
Thĕ lōng măjĕſtĭc Mārch, thĕ Enĕrgў dĭvīne.

Note, The Engliſh Poets do not always confine themſelves to a particular Kind of Feet; but ſometimes ſubſtitute one inſtead of another for the Sake of Variety: thus Wāllĕr in the Line above is a Trochee, and not an Iambus, &c.

Obſ. It has been already noted, that in Poetry the Accent and long Quantity coincide: but in the Heroic Meaſure of ſeveral of our Engliſh Poets, and particularly of Milton, we frequently find an accented Syllable,

lable, where it ought to be ſhort; eſpecially in the fifth Place; thus,

Eve rīghtlў cāll'd Mŏthĕr ŏf āll Măn-kīnd.

Trochaic Verſe conſiſts of one, two, or three Feet, and a *long* Syllable; and is only uſed in Songs and Odes.

Verſes of one Foot and a long Syllable, or of three Syllables.

In Amāze,
Lōſt I gāze:
Cān oŭr Eўes
Reāch thў Sīze?
Māy mў Lāys
Swēll with Prāiſe,
Wŏrthў mē,
Wōrthў thēe. SWIFT.

Drēadfŭl Gleāms,
Dīſmăl Scrēams,
Fīres thăt glōw,
Shrīeks ŏf Wōe,
Sūllĕn Mōans,
Hōllŏw Grōans. POPE.

Verſes of two Feet and a long Syllable, or of five Syllables.

In thĕ Dāys ŏf ōld,
Stōrĭes plainlў tōld.

Verſes of three Feet and a long Syllable, or of ſeven Syllables.

Dāphnĕ knōws with ēquăl Eāſe,
Hōw tŏ vēx, ănd hōw tŏ pleāſe;
Būt thĕ Fōllў ōf hĕr Sēx
Mākes hĕr ſōle Dĕlīght tŏ vēx. SWIFT.

Mĕlănchōlў lĭfts hĕr Heād,
Mōrphĕus rōuſĕs frōm hĭs Bĕd,
Slōth ŭnfōlds hĕr Arms ănd wākes,
Lĭft'nĭng Envў drōps hĕr Snākes. POPE.

Dactylic Verſe conſiſts of a ſhort Syllable, with one, two, or three Dactylic Feet, and a long Syllable.

Verſes of a ſhort Syllable, one Dactyl, and a long Syllable, or of five Syllables.

Dĭſtrāctĕd wĭth Wōe,
I'll rūſh ŏn thĕ Fōe. ADDISON.

Thŭs Sōng coŭ'd prĕvāil
O'ĕr Deāth, ănd o'ĕr Hēll. POPE.

Verſes of a ſhort Syllable, two Dactyls, and a long Syllable, or of eight Syllables.

Yĕ Shēphĕrds ſŏ chēerfŭl ănd gāy,
Whŏſe Flōcks nĕvĕr cārelĕſslў roām;
Shŏu'd Cōrўdŏn's hāppĕn tŏ ſtrāy,
Oh! cāll thĕ pŏor Wāndĕrĕrs home.
SHENSTONE.

Verſes of a ſhort Syllable, three Dactyls, and a long Syllable, or of eleven Syllables.

Deăr Dīck, prĭtheĕ tēll lў whăt Pāſſiŏn yŏu mōve?
Thĕ Wōrld ĭs ĭn Dōubt, whĕthĕr Hātrĕd ŏr Lōve;
And whīle ăt gŏod Cāſhĕl yŏu rāil wĭth ſŭch Spīte,
Thĕy ſhrēwdlў ſŭſpēct ĭt ĭs āll bŭt ă Bīte. SWIFT.

Anapæſtic Verſe conſiſts of two, three, or four Anapæſtic Feet.

Verſes of two Feet, or ſix Syllables.

In mў Rāge ſhăll bĕ ſēen
Thĕ Rĕvēnge ŏf ă Quēen. ADDISON.

Lăſt

Lĕt thĕ loūd Trŭmpĕt ſoūnd,
Till thĕ Roōfs ăll ăroūnd
Thĕ ſhrĭll Echŏs rĕboŭnd. POPE.

Verſes of three Feet, or nine Syllables.

One wŏu'd thĭnk ſhĕ mĭght lĭke tŏ rĕtīre
Tŏ thĕ Bōw'r I hăve lăboŭr'd tŏ reār,
Nŏt ă Shrūb thăt I heārd hĕr ădmīre,
Bŭt I hāſtĕd ănd plāntĕd ĭt thēre. SHENSTONE.

Verſes of four Feet, or twelve Syllables.

In thĕ Bloōm ŏf hĕr Yoūth tŏ ă Clōyſtĕr ſhĕ rūn;
In thĕ Bloōm ŏf hĕr Grācĕs, tŏo faīr fŏr ă Nūn.
SHENSTONE.

All the above Meaſures are ſometimes varied by double Endings with or without Rhyme. Thus,

In the Iambic Meaſure.

Nŏw ūndĕr hāngĭng Moūntaīns,
Bĕſīde thĕ Fāll ŏf Foūntaīns. POPE.

In vāin yŏu tēll yoŭr pārtĭng Lōvēr,
Yŏu wīſh faīr Wīnds măy wāft hĭm ōvēr. PRIOR.

Lĕave dāng'rŏus Trūths tŏ ūnſŭccēſsfŭl Sātīres,
And Flāttĕrў tŏ fūlſŏme Dēdĭcātŏrs. POPE.

Tŏ bē, ŏr nōt tŏ bē; thăt īs thĕ Quēſtĭon.
Whēthĕr 'tĭs nōblĕr ĭn thĕ Mĭnd tŏ ſŭffēr
Thĕ Slĭngs ănd Arrows ŏf oŭtrāgeŏus Fŏrtūne,
Or tō tăke Arms ăgāinſt ă Sēa ŏf Trōublēs,
And bў ŏppōſĭng ēnd thēm. SHAKESPEAR.

In the Trochaic Meaſure.

Swēet Dĕlūſĭŏn,
Gāy Cŏnfūſĭŏn,
O! thĕ pleāſĭng, pleāſĭng Anguīſh,
Whēn wĕ lŏve, ănd whēn wĕ lānguīſh. ADDISON.

In

In the Dactylic Meaſure.

Whăt, Mādăm? nŏ Wālkĭng,
Nŏ Rēadĭng, nŏr Tālkĭng?
Wĭſe Bōoks ănd Rĕflĕctiōn
Will mēnd thĕ Cŏmplĕxiōn. SWIFT.

Yŏu cērtaĭnlў knōw, thō' ſŏ lōudlў yŏu vāpōur,
Hĭs Spīte cănnŏt wōund, whŏ ăttēmptĕd thĕ Drāſĭer.
SWIFT.

In the Anapæſtic Meaſure.

Whĕre ă Cōw wŏu'd bĕ ſtārtlĕd
I'm ĭn Spīte ŏf mў Heārt lēd. SWIFT.

And I fĭrmlў bĕlĭēve, ĭf thŏu knēw'ſt hĕr ăs I dō,
Thŏu wŏud'ſt chūſe oŭt ă whĭppĭng Pŏſt fĭrſt tŏ bĕ tў'd tō.
SHENSTONE.

They are likewiſe frequently intermixed in Songs and Odes, and that in a great Variety of Ways, uſing Verſes firſt of one Meaſure, and then of another, in the ſame Poem. This Variety of Metre is finely diſplayed, and with great Judgment applied, in that celebrated Ode of Dryden's on St. Cecilia's Day.

Hear how Timotheus' various Lays ſurprize,
And bid alternate Paſſions fall and riſe;
While, at each Change, the Son of Lybian Jove
Now burns with Glory, and then melts with Love;
Now his fierce eyes with ſparkling Fury glow,
Now Sighs ſteal out, and Tears begin to flow.
Perſians and Greeks like Turns of Nature found,
And the World's Victor ſtood ſubdu'd by Sound.

'Twas at the royal Feaſt, for Perſia won
By Philip's warlike Son:
Aloft in awful State,
The godlike Hero ſate
On his Imperial Throne.

His

His valiant Peers were plac'd around,
Their Brows with Roſes and with Myrtles bound,
(So ſhould Deſert in Arms be crown'd.)
The lovely Thais, by his Side,
Sate like a blooming Eaſtern Bride,
In Flow'r of Youth and Beauty's Pride.
Happy, happy, happy Pair!
None but the Brave, none but the Brave,
None but the Brave deſerves the Fair.
Timotheus plac'd on high
Amid the tuneful Choir,
With Flying Fingers touch'd the Lyre;
The trembling Notes aſcend the Sky,
And heav'nly Joy inſpire.
The Song began from Jove,
Who left his bliſsful Seats above,
(Such is the Pow'r of mighty Love!)
A Dragon's fiery Form bely'd the God:
Sublime in radiant Spires he rode,
When he to fair Olympia preſs'd;
And while he ſought her ſnowy Breaſt,
Then round her ſlender Waiſt he curl'd,
And ſtamp'd an image of himſelf, a Sovereign of the World.
The liſt'ning Crowd admire the lofty Sound,
A preſent Deity! they ſhout around,
A preſent Deity the vaulted Roofs rebound.
With raviſh'd Ears
The Monarch hears,
Aſſumes the God,
Affects to nod,
And ſeems to ſhake the Spheres.
The Praiſe of Bacchus then the ſweet Muſician ſung,
Of Bacchus, ever fair and ever young.
The jolly God in Triumph comes;
Sound the Trumpets, beat the Drums;
Fluſh'd with a purple Grace
He ſhews his honeſt Face.

Now give the Hautboys Breath; he comes! he comes!
Bacchus, ever fair and young,
Drinking Joys did firſt ordain:
Bacchus' Bleſſings are his Treaſure,
Drinking is the Soldier's Pleaſure,
Rich the Treaſure,
Sweet the Pleaſure;
Sweet is Pleaſure after Pain.
Sooth'd with the Sound, the King grew vain,
Fought all his Battles o'er again,
And thrice he routed all his Foes, and thrice he ſlew the ſlain.
The Maſter ſaw the Madneſs riſe,
His glowing Cheeks, his ardent Eyes;
And, while he Heav'n and Earth defy'd,
Chang'd his Hand, and check'd his Pride:
He choſe a mournful Muſe,
Soft Pity to infuſe:
He ſung Darius great and good,
By too ſevere a Fate,
Fall'n, fall'n, fall'n, fall'n,
Fall'n from his high Eſtate,
And welt'ring in his Blood;
Deſerted, at his utmoſt Need,
By thoſe his former Bounty fed!
On the bare Earth expos'd he lies,
With not a Friend to cloſe his Eyes.
With downcaſt Looks the joyleſs Victor ſate,
Revolving in his alter'd Soul
The various Turns of Chance below:
And now and then a ſigh he ſtole,
And Tears began to flow.
The mighty Maſter ſmil'd to ſee
That Love was in the next Degree;
'Twas but a kindred Sound to move,
For Pity melts the Soul to Love.

Softly

Softly ſweet in Lydian Meaſures,
Soon be ſooth'd his Soul to Pleaſures;
War, he ſung, is Toil and Trouble,
Honour but an empty Bubble;
Never ending, ſtill beginning;
Fighting ſtill, and ſtill deſtroying;
If the World be worth thy winning,
Think, O! think it worth enjoying,
Lovely Thais ſits beſide thee;
Take the Good the Gods provide thee.
The many rend the Skies with loud Applauſe;
So Love was crown'd, but Muſic won the Cauſe.
The Prince, unable to conceal his Pain,
Gaz'd on the Fair,
Who caus'd his Care,
And ſigh'd and look'd, ſigh'd and look'd,
Sigh'd and look'd, and ſigh'd again.
At length with Wine and Love at once oppreſs'd,
The Vanquiſh'd Victor ſunk upon her Breaſt.
Now ſtrike the golden Lyre again,
A louder yet, and yet a louder Strain;
Break his Bands of Sleep aſunder,
And rouſe him like a rattling Peal of Thunder.
Hark, hark, the horrid Sound
Has rais'd up his Head;
As awak'd from the Dead,
And amaz'd he ſtares around.
Revenge! Revenge! Timotheus cries,
See the Furies ariſe!
See the Snakes that they rear,
How they hiſs in their Hair,
And the Sparkles that flaſh in their Eyes!
Behold a ghaſtly Band,
Each a Torch in his Hand!

Theſe are Grecian Ghoſts that in Battle were ſlain,
And unbury'd remain,
Inglorious on the Plain;
Give the Vengeance due
To the valiant Crew:
Behold how they toſs their Torches on high,
How they point to the Perſian Abodes,
And glitt'ring Temples of their hoſtile Gods!
The Princes applaud with a furious Joy,
And the King ſeiz'd a Flambeau, with Zeal to deſtroy:
Thais led the Way,
To light him to his Prey;
And like another Helen, fir'd another Troy.
Thus long ago,
Ere heaving Bellows learn'd to blow,
While Organs yet were mute,
Timotheus to his breathing Flute,
And ſounding Lyre,
Could ſwell the Soul to Rage, or kindle ſoft Deſire.

The above Specimens may ſerve to direct the Learner to arrange the Words of every Kind of Engliſh Verſe in ſuch Order, as to make it run with ſome Degree of Smoothneſs: but an elegant Method of Verſification is only to be acquired by a careful and nice Obſervation of the beſt Engliſh Poets.

Of ETYMOLOGY.

ETYMOLOGY teaches the Nature and Properties of Words, or Parts of Speech, together with their *Derivations*, *Endings*, and *Likeneſs* to one another.

The Parts of Speech in the Engliſh Language are nine, viz. *Article*, *Subſtantive* or *Noun*, *Adjective*, *Pronoun*,

Pronoun, Verb, Adverb, Preposition, Conjunction, Interjection.

Of the ARTICLE.

The *Article* is a Word ſet before a Subſtantive to determine its Signification.

The Engliſh Language has only two Articles, *a* or *an*, and *the*.

A or *an* is uſed *indefinitely* to ſignify any Thing of a Kind, without confining it to a particular Thing; as give me *a Book*, that is, *any Book*; and is hence called the *Indefinite Article*.

A or *an* is likewiſe uſed for *each* or *every*; as twenty Pounds *a Man*, that is, *each Man*; forty Pounds *a Year*, that is, *every Year*; three miles *an Hour*, that is, *each* or *every Hour*.

The is uſed *definitely* to ſignify what particular Thing is meant, as give me *the Book*, *ſuppoſe*, in the *Window*; and is hence called the *Definite Article*.

A is ſet before *Subſtantives* or *Adjectives* joined to *Subſtantives*, when they begin with a Conſonant, in the *Singular* Number *only*; as *a Quill*, *a good Pen*; and *an* when they begin with a Vowel or ſilent *h*; as *an Ape*, *an Herb*, *an epic Poem*, *an honeſt Man*.

Obſ. The *Subſtantive Means*, and the *Adjectives few*, *many*, *great many*; or a Number which collectively taken conveys the Idea of Unity, are Exceptions to this Rule; as, "A good Character ſhould be employed as *a Means* of doing good." "*A few days.*" "A Mother of *a many Children.*" "*A great many Men.*" "*A hundred Ships.*" "*A thouſand Sailors,*" &c.

The is ſet before *Subſtantives* or *Adjectives* joined to *Subſtantives*, when they begin either with a Vowel or Conſonant, in both Numbers; as *the Army*, *the Biſhops*, *the exact Time*, *the wiſe Senators*.

The

The is alſo ſometimes prefixed to Adverbs of the *Comparative* and *Superlative* Degrees, in order to mark the Degree more ſtrongly, and define it more preciſely; as, "*The more* they know him, *the more* they admire him." "He behaved *the moſt cautiouſly* of them all.

Obſ. 1. The Article is ſet after the *Adjectives all, ſuch, many, what,* or thoſe that are preceded by the Adverbs *as, how, ſo, too*; as *all the Men*; *ſuch a Man*; *many a Man*; *what a Man*; *as great a Man*; *how wiſe a Man*; *ſo good a Man*; *too kind a Man.*

Obſ. 2. When a *Subſtantive* has no Article before it, it is taken in the largeſt Senſe; "*Man* is mortal;" that is, *all Mankind.*

Of a SUBSTANTIVE.

A *Subſtantive* or *Noun* is the Name of any *Being* or *Thing* that is the object of the Senſes or Underſtanding, and is expreſſed ſimply in itſelf; as *Man, Bird, Virtue, Love, Joy,* &c.

Subſtantives are of two Kinds, *Common* and *Proper.*

A *Subſtantive Common* is a Name common to the ſeveral Individuals of the ſame Kind; as a *Man,* a *City,* a *Tree*; meaning *any Man, any City, any Tree.*

A *Subſtantive Proper* is a Name proper to one particular Object, as diſtinguiſhed from all others of the ſame Kind; as *John, London,* an *Oak,* &c.

Obſ. Proper Names of *Perſons, Countries, Cities, Rivers, Mountains, Metals, Herbs,* &c. as alſo the *Abſtract Names* * of *Virtues, Vices,* and other Diſpoſitions of the Mind, have generally no Article before

* *Abſtract* Names are thoſe which are the Objects of the Underſtanding only, being not perceptible by the Senſes; as *Juſtice, Mercy, Faith, Hope,* &c.

them;

them; as *William*, *England*, *York*, *Trent*, *Veſuvius*, *Gold*, *Silver*, *Sage*, *Marjoram*, *Temperance*, *Pride*, *Humility*, &c. except ſome Word be underſtood; as *the Danube*; that is, the River *Danube*; or by Way of Eminence; as the *City*, meaning *London*; the *Poet*, meaning *Pope*.

A *Subſtantive* admits of three Things, *Gender*, *Number*, and *Caſe*.

Of GENDER.

Gender is the Diſtinction of Sex.

The *Engliſh* Language has three *Genders*, the *Maſculine*, the *Feminine*, and the *Neuter*.

The *Maſculine Gender* is applied to the Names of Animals that ſignify *Males*; as a *Man*, a *Horſe*, &c.

The *Feminine Gender* is applied to the Names of Animals that ſignify *Females*; as a *Woman*, a *Mare*, &c.

The *Neuter Gender* is applied to the Names of Objects that ſignify neither *Males* nor *Females*; as a *Tree*, a *Houſe*, a *Garden*.

Obſ. 1. When a *Subſtantive* implies either Sex, another *Subſtantive* is placed before it, to ſignify which Sex is intended; as a *Man-ſervant*, a *Maid-ſervant*, a *Cock-ſparrow*, a *Hen-ſparrow*, a *He-bear*, a *She-bear*.

Obſ. 2. Some Words diſtinguiſh their Sex, by their Endings; as *Actor* in the *Maſculine* makes *Actreſs* in the *Feminine*; *Poet*, *Poeteſs*; *Hero*, *Heroine*; *Executor*, *Executrix*, &c.

Obſ 3. Some *Subſtantives* naturally *Neuter* are by a Figure * converted into the *Maſculine* or *Feminine Gender*; as when we ſay of the Sun, *he* is ſetting; and of a Ship, *ſhe* ſails well, &c.

* Proſopopœia or Perſonification.

Of NUMBER.

Number is the Repreſentation of an Object conſidered as *one* or *more*.

Subſtantives are of two *Numbers*, the *Singular* and the *Plural*.

The *Singular Number* is uſed to expreſs one Object only; as a *Book*, a *Pen*.

The *Plural Number* is uſed to expreſs more Objects than one; and is commonly formed by the Addition of *s* to the *Singular*; as *Books*, *Pens*.

Note. If the *Singular* Number end in *ce*, *ge*, *se*, or *ze*, the Addition of *s* in the *Plural* makes another entire Syllable; as *Face*, *Fa-ces*; *Cage*, *Ca-ges*; *Noiſe*, *Noi-ſes*; *Prize*, *Pri-zes*.

Obſ. 1. *Subſtantives* ending in *ch*, *s*, *ſh*, *ſs*, and *x*, form their *Plurals* by adding the Syllable *es* to their *Singulars*; as *Coach*, *Coaches*; *Rebus*, *Rebuſes*; *Bruſh*, *Bruſhes*; *Truſs*, *Truſſes*; *Fox*, *Foxes*.

Obſ. 2. *Subſtantives* ending in *y* after a Conſonant form their *Plurals* by turning *y* into *ies*; as *City*, *Cities*, &c. But if *y* follows a Vowel, *y* is retained, and *s* only is added to it; as *Day*, *Days*, &c.

Obſ. 3. *Subſtantives* ending in *f* or *fe*, form their *Plurals* by turning *f* or *fe* into *ves*; as *Calf*, *Calves*; *Wife*, *Wives*, &c. But *Dwarf*, *Skarf*, *Wharf*, *Brief*, *Chief*, *Grief*, *Handkerchief*, *Miſchief*, *Relief*, *Hoof*, *Proof*, *Roof*, *Fife*, *Strife*, &c. and moſt *Subſtantives* ending in *ff*; as *Muff*, *Stuff*, &c. form their *Plurals* by adding *s* only; except *Staff* which makes *Staves*.

Obſ. 4. Some few *Subſtantives* form their *Plurals* differently from any of the former; as *Man*, *Men*; *Woman*, *Women*; *Child*, *Children*; *Brother*, *Brethren* or *Brothers*; *Ox*, *Oxen*; *Cow*, *Cows* or *Kine*; *Sow*, *Sows*

Sows or *Swine*; *Die*, *Dice*; *Louſe*, *Lice*; *Mouſe*, *Mice*; *Gooſe*, *Geeſe*; *Penny*, *Pence*; *Foot*, *Feet*; *Tooth*, *Teeth*, &c.

Obſ. 5. Words originally *Hebrew*, *Greek*, *Latin*, and *French*, form their *Plurals* as they are in the Originals; as *Cherub*, *Cherubim*; *Seraph*, *Seraphim*; *Phænomenon*, *Phænomena*; *Genius*, *Genii*; *Arcanum*, *Arcana*; *Beau*, *Beaux*; *Monſieur*, *Meſſieurs*, &c.

Obſ. 6. The *Singular Number* of *Subſtantives*, which are ſpelled alike in both Numbers, is diſtinguiſhed from the *Plural* by the Article *a* being prefixed to it; as a *Sheep*, *Sheep*; a *Deer*, *Deer*, &c.

Obſ. 7, *Proper Names* of *Perſons*, *Countries*, *Cities*, *Rivers*, *Mountains*, want the *Plural Number*; as *Thomas*, *Italy*, *Rome*, *Tiber*, *Ætna*;—of *Metals*, as *Gold*, *Silver*, *Tin*, *Lead*, *Copper*, &c.—of *Herbs*; as *Sage*, *Rue*, *Parſley*, *Sorrel*, *Mint*, *Thyme*, *Marjoram*, &c. except *Leeks*, *Onions*, *Cabbages*, *Lettuces*, *Artichokes*, *Nettles*, &c.—of *Spices*; as *Pepper*, *Ginger*, *Mace*, *Cinnamon*, &c. except *Cloves*, *Nutmegs*, &c.——of *Drugs*; as *Bark*, *Mercury*, *Opium*, &c.—of *Liquids*; as *Ale*, *Beer*, *Wine*, *Brandy*, *Rum*, *Oil*, *Milk*, &c. except when they ſignify *ſeveral* Sorts; as *Wines*, *Brandies*, *Rums*, *Oils*, &c.—of *ſeveral* Sorts of Grain; as *Wheat*, *Rye*, *Barley*, &c. except *Beans*, *Peaſe*, *Oats*, *Tares*, &c. and the *abſtract* Names of Virtues and Vices, and other Diſpoſitions of the Mind; as *Fortitude*, *Cowardice*, *Induſtry*, *Idleneſs*, *Sobriety*, *Drunkenneſs*, *Generoſity*, *Parſimony*, &c.

Note, *Proper Names*, when they are uſed by Way of *Eminence*, or *Diſtinction*; or when there are *ſeveral* of the ſame Name, admit of a *Plural*; as the *Marlboroughs*, the *Cæſars*, the *Scipios*, &c.

Note alſo, Some *Subſtantives* from the Nature of the Things they expreſs are uſed only in the *Plural Number*;

Number; as *Shears*, *Sciſſars*, *Snuffers*, *Tongs*, *Bellows*, *Lungs*, &c. to which may be added *Alms*, *Alps*, *Annals*, *Aſhes*, *Bowels*, *Breeches*, *Creſſes*, *Entrails*, *Goods*, *Thanks*, *Wages*.

Of CASE.

Caſe being conſidered as a Change of Termination, the Engliſh *Subſtantive* has only two Caſes, the *Nominative* and the *Genitive*; but as it expreſſes by the Help of Prepoſitions, thoſe Relations, which in ſome Languages are chiefly marked by Caſes, or the different Endings of the Subſtantive; Grammarians have, by a Change of *Prepoſition*, declined it with ſix *Caſes* in both *Numbers*, viz. the *Nominative*, *Genitive*, *Dative*, *Accuſative*, *Vocative* and *Ablative*.

The *Nominative* Caſe expreſſes the Subject of the Verb ſimply in itſelf; as a *Boy*, a *Houſe*, a *Bridge*.

The *Genitive* Caſe expreſſes the Relation of *Property* or *Poſſeſſion*, and has the Prepoſition *of* going before it, or an Apoſtrophe, with the Letter *s* coming after it; as *the Learning of the Maſter*, or *the Maſter's Learning*.

The *Dative* Caſe expreſſes the Relation of the Object to, or for which any Thing is given or done, and has commonly the Prepoſitions *to* or *for* going before it; as *Virtue affords Comfort to the Mind. He went an Errand for the Maſter.*

The *Accuſative* Caſe expreſſes the Relation of the Object on which the Action implied in the Verb terminates; as *a Child loves Toys.*

The *Vocative* Caſe is uſed in calling or ſpeaking to an Object, with or without the Exclamation *O*; as *O wretched Man. Lord, thou art my Hope. Hear, O Heavens!*

The

The *Ablative* Caſe expreſſes the Relation of the Object by the Prepoſitions *about, after, at, by, concerning, from, in, on, out of, ſince, through* or *thorough, upon, with, without,* going before it; as, *I will write to you about this Affair. He was a little after his Time. I met him on the Road,* &c.

The Declenſion of Subſtantives.

Singular.	Plural.
Nom. *A Book.*	Nom. *Books.*
Gen. *Of a Book* or *Book's.*	Gen. *Of Books.*
Dat. *To,* or *for a Book.*	Dat. *To,* or *for Books.*
Acc. *A Book.*	Acc. *Books.*
Voc. *O Book,* or *Book.*	Voc. *O Books,* or *Books.*
Abl. *In a Book.*	Abl. *In Books.*

Note, Subſtantives that have the Article *the* before them want the Vocative Caſe, thus:

Singular.	Plural.
Nom. *The Book.*	Nom. *The Books.*
Gen. *Of the Book,* or *the Book's.*	Gen. *Of the Books.*
Dat. *To,* or *for the Book.*	Dat. *To,* or *for the Books.*
Acc. *The Book.*	Acc. *The Books.*
Voc. *Is wanting.*	Voc. *Is wanting.*
Abl. *In the Book.*	Abl. *In the Books.*

Note 1. Sometimes the *Genitive Caſe Plural* ending in *s* is diſtinguiſhed by the Apoſtrophe only; as *the Reapers' Wages,* for *the Wages of the Reapers*; ſometimes *the Genitive Singular*; as, *for Righteouſneſs' Sake*; and ſometimes the Poſſeſſive Sign is omitted in both Numbers; as *Priamus' Daughter, the Apoſtles' Creed.*

Singular.	Plural.
Nom. *A Coach.*	Nom. *Coaches.*
Gen. *Of a Coach*, or *Coach's*	Gen. *Of Coaches.*
Dat. *To*, or *for a Coach.*	Dat. *To*, or *for Coaches.*
Acc. *A Coach.*	Acc. *Coaches.*
Voc. *O Coach*, or *Coach.*	Voc. *O Coaches*, or *Coaches.*
Abl. *In a Coach.*	Abl. *In Coaches.*

Singular.	Plural.
Nom. *A City.*	Nom. *Cities.*
Gen. *Of a City*, or *City's.*	Gen. *Of Cities.*
Dat. *To*, or *for a City.*	Dat. *To*, or *for Cities.*
Acc. *A City.*	Acc. *Cities.*
Voc. *O City*, or *City.*	Voc. *O Cities*, or *Cities.*
Abl. *In a City.*	Abl. *In Cities.*

Singular.	Plural.
Nom. *A Day.*	Nom. *Days.*
Gen. *Of a Day*, or *Day's.*	Gen. *Of Days.*
Dat. *To*, or *for a Day.*	Dat. *To*, or *for Days.*
Acc. *A Day.*	Acc. *Days.*
Voc. *O Day*, or *Day.*	Voc. *O Days*, or *Days.*
Abl. *In a Day.*	Abl. *In Days.*

Singular.	Plural.
Nom. *A Calf.*	Nom. *Calves.*
Gen. *Of a Calf*, or *Calf's.*	Gen. *Of Calves.*
Dat. *To*, or *for a Calf.*	Dat. *To*, or *for Calves.*
Acc. *A Calf.*	Acc. *Calves.*
Voc. *O Calf*, or *Calf.*	Voc. *O Calves*, or *Calves.*
Abl. *In a Calf.*	Abl. *In Calves.*

Note 2. Some *Irregular Subſtantives* form the *Genitive Caſe* by *s* with an Apoſtrophe before it in the *Plural* Number as well as *Singular*, thus:

Singular.	Plural.
Nom. *A Man.*	Nom. *Men.*
Gen. *Of a Man*, or *Man's.*	Gen. *Of Men*, or *Men's.*
Dat. *To*, or *for a Man.*	Dat. *To*, or *for Men.*
Acc. *A Man.*	Acc. *Men.*
Voc. *O Man*, or *Man.*	Voc. *O Men*, or *Men.*
Abl. *In a Man.*	Abl. *In Men.*

Of an ADJECTIVE.

An *Adjective* is a Word that expreſſes the *Manner*, *Property*, or *Quality* of any *Being* or *Thing*; but conveys no full Idea or Image to the Mind, unleſs it be joined to a Word to make it underſtood: thus a *good*, *fine*, *ſharp*, &c. may mean a *good*, *fine*, *ſharp* any Thing, we know not what: but if we add *Boy*, *Picture*, *Knife* to them, thus a *good Boy*, a *fine Picture*, a *ſharp Knife*, it will give us a juſt Idea of the Senſe of the Expreſſion.

Hence an *Adjective* may be diſtinguiſhed from a *Subſtantive* thus, add the Word *Thing* to it, and if with this Addition it makes Senſe, it is an Adjective, if Nonſenſe, it is a Subſtantive; thus a *good Thing*, a *bad Thing*, are conſiſtent Expreſſions, and therefore *good* and *bad* are Adjectives; but a *Man Thing*, a *Tree Thing*, are inconſiſtent Expreſſions, and therefore *Man* and *Tree* are Subſtantives.

Note, An *Adjective* put without a *Subſtantive*, with the Definite Article before it, becomes a *Subſtantive* in Senſe and Meaning, and is wrote as a *Subſtantive*; as, *God rewards the Good, and puniſhes the Bad.*

In Engliſh the *Adjective* has no Variation with reſpect to *Caſe*, *Gender*, or *Number*, but admits of *Degrees* of *Compariſon*.

The *Degrees* of *Compariſon* are *three*, the *Poſitive*, *Comparative*, and *Superlative*.

The *Poſitive Degree* expreſſes the Nature or Quality of an Object without any Increaſe or Diminution; as *hard, ſoft.*

The *Comparative* increaſes or leſſens the *Poſitive* in Signification; as *harder, more* or *leſs hard; ſofter, more* or *leſs ſoft.*

The *Superlative* increaſes or leſſens the *Poſitive* to the higheſt or loweſt Degree it is capable of; as *hardeſt, very, moſt* or *leaſt hard, ſofteſt, very, moſt* or *leaſt ſoft.*

Obſ. 1. *Adjectives* of *one* Syllable only for the moſt Part form their *Comparatives* by adding *r* to the *Poſitive*, if it end with the Vowel *e*, and *er*, if with a Conſonant; as *wiſe, wiſer; fair, fairer*, &c. and their *Superlatives* by adding *ſt* to the *Poſitive*, if it end with the Vowel *e*, and *eſt*, if with a Conſonant, as *wiſe, wiſeſt; fair, faireſt*, &c.

Obſ. 2. *Adjectives* of two or more Syllables for the moſt Part form their *Comparatives* by taking *more* or *leſs* before the *Poſitive*; as *learned, more*, or *leſs learned*, &c. and their *Superlatives* by taking *very, moſt* or *leaſt* before the *Poſitive*; as *learned, very, moſt* or *leaſt learned.*

But *Adjectives* of two Syllables that end in *y* after a Conſonant, may form their Compariſon by changing the *y* into *i*, and adding *er* for the *Comparative*, and *eſt* for the *Superlative*; as *worthy, worthier, worthieſt.*

Adjectives alſo that end in *le* after a Mute, or that are accented on the laſt Syllable, may be formed by *r* or *er*, and *ſt* or *eſt*; as *nimble, nimbler, nimbleſt; polite, politer, politeſt; alert, alerter, alerteſt*, &c.

Note, Double *Comparatives* and *Superlatives* are not to be uſed: for *more wiſer* and *moſt wiſeſt* is the ſame as *more more wiſe*, and *moſt moſt wiſe*, which is falſe Grammar. Likewiſe Adjectives that have in themſelves

ſelves a Superlative Signification, do not properly admit of the Superlative Form ſuperadded; ſuch as *chiefeſt*, *extremeſt*, &c. But the double Superlative *moſt higheſt* is with ſingular Propriety applied to the Supreme Being, who is *higher than the higheſt*.

Obſ. 3. *Adjectives* that vary from the above deſcribed Forms of Compariſon are called Irregulars; as,

Poſitive.	Comparative.	Superlative.
Good,	*Better*,	*Beſt*.
Bad, *evil*, or *ill*,	*Worſe*,	*Worſt*.
Much, or *many*,	*More*,	*Moſt*.
Near,	*Nearer*,	*Neareſt*, or *next*.
Late,	*Later*, or *latter*,	*Lateſt*, or *laſt*.
Little,	*Leſs*,	*Leaſt*.
Oft,	*Oftner*,	*Oftneſt*.

Note, the *Superlative* of ſome Words is formed by adding the Adverb *moſt* to the End of them; as,

Up,	*Upper*,	*Uppermoſt*, or *upmoſt*.
Above,	*Over*,	*Overmoſt*.
Behind,	*Hinder*,	*Hindermoſt*.
Beneath,	*Nether*,	*Nethermoſt*.
Fore,	*Former*,	*Foremoſt*.
	Utter,	*Uttermoſt*, or *utmoſt*.
	Outer,	*Outermoſt*.
	Under,	*Undermoſt*,

Note alſo, *Moſt* is ſometimes added to a *Subſtantive*, as *topmoſt*, *ſouthmoſt*.

Of a PRONOUN.

A *Pronoun* is a Word uſed inſtead of a *Noun*, to prevent the too frequent Repetition of it.

Pronouns are of two Kinds, *Subſtantive* and *Adjective*.

Of Pronouns Subſtantive.

Pronouns Subſtantive are *I*, *thou*, *he*, *ſhe*, *it*, with their Plurals *we*, *ye*, or *you*, *they*.

Pronoun Subſtantive admit of *Number*, *Perſon*, *Gender* and *Caſe*.

Of NUMBER.

The *Numbers* of *Pronouns*, like thoſe of Subſtantives, are two, the *Singular* and the *Plural*.

Of PERSON.

The *Perſons* of *Pronouns* are three in both Numbers.

he firſt Perſon *Thou* is the ſecond Perſon *He*, *ſhe*, or *it* is the third Perſon	Singular.
We is the firſt Perſon *Ye*, or *you* is the ſecond Perſon *They* is the third Perſon	Plural.

Obſ. When a Perſon ſpeaks of himſelf, he ſays *I*; when to a Perſon, he ſays *thou*, or *you*; when of a Perſon, he ſays *he*, *ſhe*; when of a Thing, he ſays *it*; when of himſelf and another Perſon or Perſons, he ſays *we*; when to two or more Perſons, he ſays *ye* or *you*; when of two or more Perſons or Things, he ſays *they*.

Note, *You* is properly ſpeaking the ſecond Perſon *Plural*, but it is by Way of Complaiſance or Civility applied to one Perſon, as well as more.

Of GENDER.

Gender has Reſpect only to the *third* Perſon Singular of the *Pronouns he*, *ſhe*, *it* *.

He is *Maſculine*, *ſhe* is *Feminine*, *it* is *Neuter*.

Of

* The Reaſon why Gender is not applied to the *firſt* and *ſecond* Perſons of Pronouns is, becauſe the Perſons ſpeaking, or ſpoken to, being ſuppoſed to be preſent to each other, their Sex from Nature, and

Of C A S E.

Pronouns Subſtantive are declined with ſix Caſes in the Manner following:

Singular.	Plural.
Nom. *I.*	Nom. *We.*
Gen. *Of me*, or *mine.*	Gen. *Of us*, or *our's.*
Dat. *To*, or *for me.*	Dat. *To*, or *for us.*
Acc. *Me.*	Acc. *Us.*
Voc. *Is wanting.*	Voc. *Is wanting.*
Abl. *By me.*	Abl. *By us.*

Singular.	Plural.
Nom. *Thou.*	Nom. *Ye*, or *you.*
Gen. *Of thee*, or *thine.*	Gen. *Of you*, or *your's.*
Dat. *To*, or *for thee.*	Dat. *To*, or *for you.*
Acc. *Thee.*	Acc. *You.*
Voc. *O thou.*	Voc. *O ye*, or *you*; or *ye.* or *you.*
Abl. *By thee.*	Abl. *By you.*

Singular.	Plural.
Nom. *He.*	Nom. *They.*
Gen. *Of him*, or *his.*	Gen. *Of them, or their's.*
Dat. *To*, or *for him.*	Dat. *To*, or *for them.*
Acc. *Him.*	Acc. *Them.*
Voc. *Is wanting.*	Voc. *Is wanting.*
Abl. *By him.*	Abl. *By them.*

and other Circumſtances, is eaſily known, and needs not be marked by a Diſtinction of Gender; whereas the Perſon or Thing ſpoken of by the *third* being abſent, and in many Reſpects unknown, it is neceſſary that it ſhould be marked by a Diſtinction of Gender; at leaſt when ſome particular Perſon or Thing is ſpoken of, which ought to be more diſtinctly marked. LOWTH.

Singular.	Plural.
Nom. *She.*	Nom. *They.*
Gen. *Of her*, or *her's.*	Gen. *Of them*, or *their's.*
Dat. *To*, or *for her.*	Dat. *To*, or *for them.*
Acc. *Her.*	Acc. *Them.*
Voc. *Is wanting.*	Voc. *Is wanting.*
Abl. *By her.*	Abl. *By them.*

Singular.	Plural.
Nom. *It.*	Nom. *They.*
Gen. *Of it*, or *it's.*	Gen. *Of them*, or *their's.*
Dat. *To*, or *for it.*	Dat. *To*, or *for them.*
Acc. *It.*	Acc. *Them.*
Voc. *Is wanting.*	Voc. *Is wanting.*
Abl. *By it.*	Abl. *By them.*

Note, As Articles are put before ſuch Words only as require *defining*; and as *Pronouns* do of themſelves particularly diſtinguiſh the *Perſons* or *Things* of which we ſpeak, they therefore do not admit of the Article before them.

Of Pronouns Adjective.

Pronouns Adjective are of five Kinds, *Poſſeſſive*, *Relative*, *Interrogative*, *Definitive*, and *Diſtributive*.

Poſſeſſive Pronouns, ſo called, becauſe they denote *Poſſeſſion* or *Property*, are *my*, *thy*, *our*, *your*, *his*, *her*, *its*, *their*.

Note, They are ſometimes uſed to expreſs the *Cauſe* or *Author* of a Thing; as, *This is your Doing*; that is, *You are the Cauſe of this.*

Relative Pronouns, ſo called, becauſe they relate to ſome Word or Phraſe going before, which is thence called the *Antecedent*, are *who*, *which*, and *that*.

What

What is a Kind of *Compound Relative*, and is equivalent to *this which*, or *that which*.

Who is of both Numbers, and is thus declined.

Singular and Plural.

Nom. *Who.*	Acc. *Whom.*
Gen. *Of whom*, or *whoſe.*	Voc. *Is wanting.*
Dat. *To*, or *for whom.*	Abl. *With whom.*

Which, *that*, and *what*, are likewiſe of both Numbers, but without varying their Termination; except that *whoſe* is ſometimes uſed, eſpecially among the Poets, as the Genitive of *which*; thus, "Is there any other *Doctrine*, *whoſe* Followers are puniſhed?" ADDISON.

Of Man's firſt Diſobedience, and the Fruit
Of that forbidden *Tree*, *whoſe* mortal Taſte
Brought Death into the World, and all our Woe.
MILTON.

Interrogative Pronouns, ſo called, becauſe they are uſed in aſking Queſtions, are *who*, *which*, *what*, and *whether*. *Who*, *which*, and *what*, are under the ſame Circumſtances with the Relatives in Reſpect to *Number* and *Declenſion*.

Whether is uſed, but without Variation, in the Singular Number only.

Definitive Pronouns, ſo called, becauſe they are uſed to define or limit the Subſtantive they repreſent, or are joined to, are *this*, *that*, *another*, *other*, *any*, *ſome*, *one*, *none*, *the ſame*,

This, that, another, other, are thus declined.

Singular.	Plural.
Nom. *This.*	Nom. *Theſe.*
Gen. *Of this.*	Gen. *Of theſe.*
Dat. *To*, or *for this.*	Dat. *To*, or *for theſe.*
Acc. *This.*	Acc. *Theſe.*
Voc. *Is wanting.*	Voc. *Is wanting.*
Abl. *With this.*	Abl. *With theſe.*

Singular.	Plural.
Nom. *That.*	Nom. *Thoſe.*
Gen. *Of that.*	Gen. *Of thoſe.*
Dat. *To*, or *for that.*	Dat. *To*, or *for thoſe.*
Acc. *That.*	Acc. *Thoſe.*
Voc. *Is wanting.*	Voc. *Is wanting.*
Abl. *With that.*	Abl. *With thoſe.*

Singular.	Plural.
Nom. *Another.*	Nom. *Other.*
Gen. *Of another*, or *another's.*	Gen. *Of other.*
Dat. *To*, or *for another.*	Dat. *To*, or *for other.*
Acc. *Another.*	Acc. *Other.*
Voc. *Is wanting.*	Voc. *Is wanting.*
Abl. *With another.*	Abl. *With other.*

Singular.	Plural.
Nom. *The other.*	Nom. *The other.*
Gen. *Of the other*, or *the other's.*	Gen. *Of the other.*
Dat. *To*, or *for the other.*	Dat. *To*, or *for the other.*
Acc. *The other.*	Acc. *The other.*
Voc. *Is wanting.*	Voc. *Is wanting.*
Abl. *With the other.*	Abl. *With the other.*

Any, ſome, the ſame, are of both Numbers, but without Variation in their Declenſion. *One* and *none* are of the Singular Number only.

Diſtri-

Diſtributive Pronouns, ſo called, becauſe they relate to a Number of Perſons or Things taken ſingly, are *each*, *every*, *either*, *neither*, *whether*.

Each relates to two or more Perſons or Things, and ſignifies *both* or *all* of them taken ſeparately.

Every relates to ſeveral Perſons or Things, and ſignifies *all* of them taken ſeparately.

Either relates to two Perſons or Things taken ſeparately, and ſignifies the *one* or the *other*.

Neither relates to two Perſons or Things taken ſeparately, and ſignifies not *one*, nor *other*.

Whether relates to two Perſons or Things taken ſeparately, and ſignifies *which* of the two.

They are without Variation in their Declenſion.

Own is an Adjective, or rather, as Dr. Lowth obſerves, the Participle (*owen*) of the Verb to *owe*, that is, to *poſſeſs*, or be the *right Owner* of a Thing; and is joined to Poſſeſſives in both Numbers; as *my own Money*; *your own Horſes*.

Self, which in the Plural makes *ſelves*, when joined to *Poſſeſſives*, partakes of the Nature of a Noun; as, *thyſelf knoweſt*. They are both uſed to expreſs Energy or Oppoſition; as, I delivered it with my *own* Hands; that is, *not by the Hands of another*.

He went *himſelf*; that is, *he* and *no one elſe*.

Self is alſo uſed in forming a reciprocal Pronoun; as, *he hurt himſelf*; *they blamed themſelves*.

Note, *Himſelf*, *itſelf*, and *themſelves*, are by Cuſtom, but very improperly, ſubſtituted for *his-ſelf*, *it-ſelf*, and *their-ſelves* in the *Nominative Caſe*.

Of a VERB.

A *Verb* is a Word which ſignifies *Doing*, *Suffering*, or *Being*, with the Deſignation of Number, Perſon, Mood, and Tenſe; and is known by taking any of

the Pronouns Subſtantive, or the Word *to* before it, and making Senſe; as *I ſing, he is loved, we rejoice,* &c. or *to ſing, to be loved, to rejoice.*

Verbs are variouſly divided: with Reſpect to the Subject, they are divided into *Active, Paſſive,* and *Neuter*; with Reſpect to their Inflection, they are divided into *Regular* and *Irregular*; *Perſonal* and *Impersonal.*

A *Verb* is called *Active,* becauſe it expreſſes Action; as *I rule, I puniſh,* &c. which ſignify the Action of *ruling, puniſhing.*

A *Verb Active* is either *Tranſitive* or *Intranſitive.*

Tranſitive, when the Action paſſes over from the *Agent* to the *Object,* or has an Effect upon ſome other Thing; as *I rule a Kingdom.*

Here the Action of *ruling* paſſes over from the Agent *I* to the object *Kingdom*; and therefore the Verb is *Tranſitive.*

Intranſitive, when the Action does not paſs over to any Object, but terminates in the Agent; as *I walk.*

Here the Action of *walking* does not paſs over to any Object, but terminates in the Agent *I*; and therefore the Verb is *Intranſitive.*

A *Verb* is called *Paſſive,* becauſe it expreſſes Paſſion, or the Receiving of an Action; as *I am ruled.*

Here the action of *ruling* is ſuffered or received by the Object *I*; and therefore the Verb is *Paſſive.*

Hence if the *Agent* go before the Verb, and the *Object* follow it, the Verb is *Active*; as *I praiſe thee.*

But if the *Object* go before the Verb, and the *Agent* follow it, the Verb is *Paſſive*; as *thou art praiſed by me.*

A *Verb* is called *Neuter,* becauſe it expreſſes neither

Action

Action nor *Paſſion*, but *Being*, or a *State* or *Condition* of *Being*, as *I am*, *I ſleep*.

All *Verbs Neuter* are *Intranſitive*.

Obſ. As the Conſtruction of the *Verb Active Intranſitive*, and of the *Verb Neuter* is the ſame, but their different Meaning not always clear; Grammarians, in order to avoid perplexity, have given them both the Name of *Verbs Neuter*.

There are alſo other *Verbs*, by the Help of which the Engliſh Verbs are principally conjugated, called therefore *Auxiliary* or *Helping Verbs*; they are *ſhall*, *will*, *may*, *can*, *do*, *have*, *be*, with their Variations, and *let* and *muſt*, which have no Variation.

Of NUMBER and PERSON.

Verbs have two Numbers, the *Singular* and *Plural*; and three Perſons in each Number; viz. *I*, *thou*, *he*, *ſhe*, or *it*; *we*, *ye*, or *you*, *they*.

Of MOOD.

A *Mood* is a particular Form of the Verb, denoting the Manner in which the Thing *is*, *does*, or *ſuffers*; or expreſſing an Intention of Mind concerning ſuch *Being*, *Doing*, or *Suffering*.

There are five *Moods*, the *Indicative*, *Imperative*, *Potential*, *Subjunctive*, and *Infinitive*.

The *Indicative Mood* ſimply declareth or affirmeth a Thing; as *I call*; or elſe aſketh a Queſtion; as *do I call?*

The *Imperative Mood* commandeth, entreateth, exhorteth, or permitteth; as *go thou*; *let us ſtay*; *mind ye*; *let them play*.

The *Potential Mood* implieth Power, Poſſibility, Liberty, Will, Obligation, or Neceſſity; as *I can walk*; *I may read*; *I would know*; *I muſt write*.

The *Subjunctive Mood* mentioneth a Thing under a *Condition*,

Condition, *Suppoſition*, or the like, and is commonly ſubjoined to ſome other Verb in the ſame Sentence upon which it depends, and has always a Conjunction or Indefinite before it; as *if I come*; *whoſoever he be*.

The *Infinitive Mood* is uſed in an unlimited ſenſe, without either Number or Perſon, or Nominative Caſe before it; and is commonly known by the Sign *to*; as *to love*.

The *Participle* is a certain Form of a Verb, and like it denotes *Being*, *Doing*, or *Suffering*, with the Deſignation of Time ſuperadded.

Note, When it has no Reſpect to Time; or when it is joined to a Subſtantive to expreſs the Property or Quality of it; or when it is compounded with a Preposition, which the Verb it comes from cannot be compounded with, it becomes an Adjective; as *a purling Stream*, *a learned Man*, *an unfeeling Wretch*.

Of TENSE.

Tenſe being the Diſtinction of Time can, properly ſpeaking, have only *three* Variations, the *preſent*, *paſt*, and *future*: yet, in order to mark it more diſtinctly, Grammarians have ſubdivided it into three more; ſo that Time is made to conſiſt of ſix Variations, the *Preſent*, the *Preterimperfect*, the *Preterfect*, the *Preterpluperfect*, the *Future imperfect*, and the *Future perfect*.

The *Preſent* Tenſe repreſents the Action as now doing; as *I dine*, or *am now dining*.

The *Preterimperfect* Tenſe repreſents the Action as doing at a certain Time paſt, but not finiſhed; as *I dined*, or *was then dining*; ſuppoſe when he called.

The *Preterperfect* Tenſe repreſents the Action as completely finiſhed, and is either *Definite* or *Indefinite*.

Definite, when it reſpects a certain Time paſt, and repreſents the Action which happened, and was finiſhed

finiſhed or completed then; as *I dined*; ſuppoſe at one o'Clock.

Indefinite, when it repreſents the Action as but juſt now paſt; or at leaſt does not refer to any particular Time that it happened at; as *I have dined*. *

The *Preterpluperfect* Tenſe repreſents the Action as more than completely finiſhed; or as finiſhed before a former Time to which it refers; as *I had dined*, ſuppoſe before one o'Clock.

The *Future imperfect* Tenſe repreſents the Action as yet to come, with or without Reſpect to the Time when; as *I ſhall*, or *will dine*.

The *Future perfect* Tenſe repreſents the Action to be finiſhed at a certain Time to come; as *I ſhall or will have dined*, ſuppoſe at one o'Clock.

Of the Conjugation of the Auxiliary Verbs Shall and *Will*.

INDICATIVE MOOD.

Future imperfect Tenſe.

Singular.	Plural.
1 *I ſhall, or will.*	1 *We ſhall, or will.*
2 *Thou ſhalt, or wilt.*	2 *Ye, or you* † *ſhall, or will.*
3 *He ſhall or will.*	3 *They ſhall, or will.*

* If the Preterperfect *Indefinite* be uſed with a Name of Time, that Name muſt be ſome Part or Period, which is not fully paſt; as *I have ſaid* or *done ſo now*, *To-day*, *this Week*, *this Month*; but we do not ſay, *I have ſaid or done ſo Yeſterday*, *laſt Week*, *laſt Month*, *laſt Year*; for theſe are Periods of Time fully paſt, or completed at the Time of Speaking; but the Preterfect *Definite* may be uſed with Periods of Time, which are either completed or not, at the Time of Speaking; as *I ſaid* or *did ſo Yeſterday*, *laſt Week*, *laſt Year*, &c.; or *I ſaid* or *did ſo now*, *To-day*, *this Week*, *this Year*, &c.

WARD.

† It has already been remarked that *you*, by Way of Complaiſance, is applied to one Perſon as well as more, but then the Verb muſt agree with it in the Plural Number: for we do not ſay, *you ſhalt or wilt*, but *you ſhall or will*.

Note,

Note, Will is ſometimes a principal Verb; as *I will, I willed, I have willed,* &c.

POTENTIAL MOOD.

Preterimperfect Tenſe.

Singular.	Plural.
1 *I ſhould, or would.*	1 *We ſhould, or would.*
2 *Thou ſhouldſt, or wouldſt.*	2 *Ye, or you, ſhould or would.*
3 *He ſhould, or would.*	3 *They ſhould, or would.*

SUBJUNCTIVE MOOD.

Future imperfect Tenſe.

If Singular.	Plural.
1 *I ſhall, or will.*	1 *We ſhall, or will.*
2 *Thou ſhall or will.*	2 *Ye, or you ſhall, or will.*
3 *He ſhall, or will.*	3 *They ſhall or will.*

Of the Conjugation of the Auxiliary Verbs May, or *can,* or *muſt.*

POTENTIAL MOOD.

Preſent Tenſe.

Singular.	Plural.
1 *I may, can, or muſt.*	1 *We may, can, or muſt.*
2 *Thou mayſt, canſt, or muſt.*	2 *Ye, or you may, can, or muſt.*
3 *He may, can, or muſt.*	3 *They may, or can, or muſt.*

Preterimperfect Tenſe.

1 *I might, or could.*	1 *We might, or could.*
2 *Thou mightſt, or couldſt.*	2 *Ye, or you might, or could.*
3 *He might, or could.*	3 *They might, or could.*

Of

The Thoughts that are expreſſed being conceived to be thoſe of the Speaker, *ſhall* and *will* are applied to expreſs contrary Meanings: *Shall* in the firſt Perſons expreſſes *bare future Event,* or *that it*

Of the Conjugation of the Auxiliary Verb Do.

INDICATIVE MOOD.

Preſent Tenſe.

Singular.	Plural.
1 *I do.*	1 *We do.*
2 *Thou doeſt*, or *doſt.*	2 *Ye*, or *you do.*
3 *He doeth*, *doth*, or *does.*	3 *They do.*

Preterimperfect Tenſe.

1 *I did.*	1 *We did.*
2 *Thou didſt.*	2 *Ye*, or *you did.*
3 *He did.*	3 *They did.*

it will ſo happen; but in the *ſecond* and *third* Perſons, it *promiſes, commands, threatens*, or *determines*: Thus, *I* or *we ſhall go*, means, *I* or *we foreſee that we are to go*: But *you*, *he*, or *they ſhall go*, means *I* or *we promiſe, command, threaten*, or *determine* that *you*, *he*, or *they are to go*. *Will*, on the contrary, in the *firſt* Perſons *promiſes, threatens*, or *determines*; in the *ſecond* and *third* Perſons expreſſes *bare future Event*: Thus, *I* or *we will go*, means *I* or *we promiſe, threaten*, or *determine to go*: But *you*, *he*, or *they will go*, means I foreſee, that *you*, *he*, or *they are to go*.

But this muſt be underſtood of *explicative* Sentences: For when the Sentence is *Interrogative*, they have for the moſt Part a contrary Effect. Thus, *I ſhall go* expreſſes future Event in my own Will; but *ſhall I go?* refers to the Will of another. So likewiſe *you will go* expreſſes ſimple Event, but *will you go?* imports Intention. But again, *he ſhall go*, and *ſhall he go?* both imply Will expreſſing or referring to a Command.

Should denotes *Obligation*, and *would Inclination of Will*: Thus, *I ſhould go*, means *I ought to go*; and *I would go*, means *I would be willing to go*.

May is uſed to ſignify a *Poſſibility* or *Liberty* of doing a Thing, and *can* a Power: Thus, *I may go*, means *It is poſſible for me*, or *I have Liberty to go*. *I can go*, means *I have a Power*, or *am able to go*.

Muſt is uſed to ſignify *Neceſſity*: Thus, *I muſt go*, means *I am obliged*, or under a *Neceſſity to go*. *Might* is alſo uſed to ſignify Liberty, and *could* Power, but ſuppoſes ſome Condition to be annexed to it; as *I might go if I pleaſed*; *I could go*, but *I will not*. WARD.

Note,

Note, Doeth and *doth* in the third Perſon Singular are uſed in the ſerious and ſolemn Stile, and *does* in the familiar.

SUBJUNCTIVE MOOD.

Preſent Tenſe.

If Singular.	Plural.
1 *I do.*	1 *We do.*
2 *Thou do.*	2 *Ye,* or *you do.*
3 *He do.*	3 *They do.*

Preterimperfect Tenſe.

1 *I did.*	1 *We did.*
2 *Thou did.*	2 *Ye,* or *you did.*
3 *He did.*	3 *They did.*

Of the Conjugation of the Auxiliary Verb Have.

INDICATIVE MOOD.

Preſent Tenſe.

Singular.	Plural.
1 *I Have.*	1 *We have.*
2 *Thou haſt.*	2 *Ye, or you have.*
3 *He hath, or has.*	3 *They have.*

Note, Hath in the *third* Perſon Singular is uſed in the ſerious and ſolemn Stile, and *has* in the familiar.

Preterimperfect Tēnſe.

1 *I had.* *	1 *We had.*
2 *Thou hadſt.*	2 *Ye, or you had.*
3 *He had.*	3 *They had.*

* *Had,* in the common Phraſe *I had rather,* has been introduced in the Place of *would,* from a Miſtake perhaps of reſolving the Abbreviation *I'd rather* into *I had rather,* inſtead of *I would rather,* which is the regular and proper Expreſſion. LOWTH.

Future

Future Imperfect Tenſe.

1 *I ſhall, or will have.*	1 *We ſhall, or will have.*
2 *Thou ſhalt or wilt have.*	2 *Ye, or you ſhall, or will have.*
3 *He ſhall, or will have.*	3 *They ſhall, or will have.*

IMPERATIVE MOOD.

Singular.	Plural.
1 *Let* * *me have.*	1 *Let us have.*
2 *Have thou, or do thou have.*	2 *Have ye, or you; or do ye, or you have.*
3 *Let him have.*	3 *Let them have.*

Note, Let is uſed to ſignify Permiſſion, as alſo Praying, Exhorting, and Commanding.

POTENTIAL MOOD.

Preſent Tenſe.

Singular.	Plural.
1 *I may, can, or muſt have.*	1 *We may, can, or muſt have.*
2 *Thou mayſt, canſt, or muſt have.*	2 *Ye, or you may, can, or muſt have.*
3 *He may, can, or muſt have.*	3 *They may, can, or muſt have.*

* *Let*, commonly conſidered as the Auxiliary in the Formation of the Imperative Mood, Dr. Ash ſays, is properly a real Verb of that Mood; for it is uſed not only in *it*, but in all the *other* Moods and Tenſes joined to ſome other Verb in the Infinitive Mood. Thus, *Let him go, I ſhall let him go*, &c. ſignifies the ſame as *Permit him to go, I ſhall permit him to go.* Ash.

Preter-

Preterimperfect Tenſe.

1 *I might, could, ſhould, or would have.*	1 *We might, could, ſhould, or would have.*
2 *Thou mightſt, couldſt, ſhouldſt, or wouldſt have.*	2 *Ye, or you might, could, ſhould, or would have.*
3 *He might, could, ſhould, or would have.*	3 *They might, could, ſhould, or would have.*

SUBJUNCTIVE MOOD.

Preſent Tenſe.

If Singular.	Plural.
1 *I have.*	1 *We have.*
2 *Thou have.*	2 *Ye, or you have.*
3 *He have.*	3 *They have.*

Preterimperfect Tenſe.

1 *I had.*	1 *We had.*
2 *Thou had.*	2 *Ye, or you had.*
3 *He had.*	3 *They had.*

Future imperfect Tenſe.

1 *I ſhall, or will have.*	1 *We ſhall, or will have.*
2 *Thou ſhall, or will have.*	2 *Ye, or you ſhall, or will have.*
3 *He ſhall or will have.*	3 *They ſhall, or will have.*

INFINITIVE MOOD.

Preſent Tenſe.

To have.

Perfect.

To have had.

Future.

To be about to have.

Parti-

Participles.

Preſent, *having*. Perfect, *had*. Compound perfect. *having had*. Future, *being about to have*.

Note, *Do* and *have* are not only *Auxiliary*, but alſo *Principal Verbs*; as *I do*; *I have done*; *I have*, *I have had*, &c.

Of the Conjugation of the Auxiliary Verb Be. *

INDICATIVE MOOD.

Preſent Tenſe.

Singular.	Plural.
1 *I am.*	1 *We are.*
2 *Thou art.*	2 *Ye, or you are.*
3 *He is.*	3 *They are.*

Preterimperfect Tenſe.

1 *I was.*	1 *We were.*
2 *Thou waſt.*	2 *Ye, or you were.*
3 *He was.*	3 *They were.*

Preterperfect Tenſe.

1 *I have been.*	1 *We have been.*
2 *Thou haſt been.*	2 *Ye, or you have been.*
3 *He hath, or has been.*	3 *They have been.*

Preterpluperfect Tenſe.

Singular.	Plural.
1 *I had been.*	1 *We had been.*
2 *Thou hadſt been.*	2 *Ye or you had been.*
3 *He had been.*	3 *They had been.*

* The Auxiliary Verb *Be* is alſo called the Verb Subſtantive, becauſe it affirms what the Subject is that goes before the Verb, and is always followed by a Word that particularizes what the Subject is; as, *I am he*, *I am rich*, *I am ſtudious*.

Future

Future imperfect Tenſe.

1 *I ſhall or will be.*	1 *We ſhall or will be.*
2 *Thou ſhalt or wilt be.*	2 *Ye, or you ſhall or will be.*
3 *He ſhall or will be.*	3 *They ſhall or will be.*

Future perfect Tenſe.

1 *I ſhall or will have been.*	1 *We ſhall or will have been.*
2 *Thou ſhalt or wilt have been.*	2 *Ye, or you ſhall or will have been.*
3 *He ſhall or will have been.*	3 *They ſhall or will have been.*

IMPERATIVE MOOD.

Singular.	Plural.
1 *Let me be.*	1 *Let us be.*
2 *Be thou, or do thou be.*	2 *Be ye, or you*; or *do ye or you be.*
3 *Let him be.*	3 *Let them be.*

POTENTIAL MOOD.

Preſent Tenſe.

Singular.	Plural.
1 *I may, can, or muſt be.*	1 *We may, can, or muſt be.*
2 *Thou mayſt, canſt, or muſt be.*	2 *Ye, or you may, can, or muſt be.*
3 *He may, can, or muſt be.*	3 *They, may, can, or muſt be.*

Preterimperfect Tenſe.

1 *I might, could, ſhould, or would be.*	1 *We might, could, ſhould, or would be.*
2 *Thou mightſt, couldſt, ſhouldſt, or wouldſt be.*	2 *Ye, or you might, could, ſhould, or would be.*
3 *He might, could, ſhould, or would be.*	3 *They might, could, ſhould, or would be.*

Preter-

Preterperfect Tenſe.

Singular.	Plural.
1 *I may, can, or muſt have been.*	1 *We may, can, or muſt have been.*
2 *Thou mayſt, canſt, or muſt have been.*	2 *Ye, or you may, can, or muſt have been.*
3 *He may, can, or muſt have been.*	3 *They may, can, or muſt have been.*

Preterpluperfect Tenſe.

1 *I might, could, ſhould, or would have been.*	1 *We might, could, ſhould, or would have been.*
2 *Thou mightſt, couldſt, ſhouldſt, or wouldſt have been.*	2 *Ye, or you might, could, ſhould, or would have been.*
3 *He might, could, ſhould, or would have been.*	3 *They might, could, ſhould, or would have been.*

SUBJUNCTIVE MOOD.

Preſent Tenſe.

If Singular.	Plural.
1 *I be.*	1 *We be.*
2 *Thou be, or beeſt.*	2 *Ye, or you be.*
3 *He be.*	3 *They be.*

Preterimperfect Tenſe.

1 *I were.*	1 *We were.*
2 *Thou wert.*	2 *Ye, or you were.*
3 *He were.*	3 *They were.*

Preterperfect Tenſe.

1 *I have been.*	1 *We have been.*
2 *Thou have been.*	2 *Ye, or you have been.*
3 *He have been.*	3 *They have been.*

Preterplu-

Preterpluperfect Tenſe.

Singular.	Plural.
1 *I had been.*	1 *We had been.*
2 *Thou had been.*	2 *Ye, or you had been.*
3 *He had been.*	3 *They had been.*

Future imperfect Tenſe.

1 *I ſhall, or will be.*	1 *We ſhall, or will be.*
2 *Thou ſhall, or will be.*	2 *Ye, or you ſhall, or will be.*
3 *He ſhall, or will be.*	3 *They ſhall, or will be.*

Future perfect Tenſe.

1 *I ſhall, or will have been.*	1 *We ſhall or will have been.*
2 *Thou ſhall, or will have been.*	2 *Ye, or you ſhall, or will have been.*
3 *He ſhall, or will have been.*	3 *They ſhall, or will have been.*

INFINITIVE MOOD.

Preſent Tenſe.

To be.

Preterperfect Tenſe,

To have been.

Future Tenſe.

To be about to be.

Participles.

Preſent, *being*, Perfect, *been*. Compound perfect, *having been*. Future, *being about to be*.

Note, *Be* as a *Principal* has the ſame Inflection: it is then only an *Auxiliary* when it is followed by a Participle.

Of the Conjugation of Regular Verbs.

Active.

Verbs Active are called *Regular*, when they form their Preterimperfect Tenſe of the Indicative Mood, and

and their Participle Perfect in *ed*, making another entire Syllable; and are conjugated after the following manner: thus,

To Call.

INDICATIVE MOOD.

Preſent Tenſe.

Singular.	Plural.
1 *I call, or do * call.*	1 *We call, or do call.*
2 *Thou calleſt, or doſt call.*	2 *Ye, or you call, or do call.*
3 *He calleth, or calls; or doth, or does call.*	3 *They call, or do call.*

Preterimperfect Tenſe.

1 *I called, or did * call.*	1 *We called, or did call.*
2 *Thou calledſt, or didſt call.*	2 *Ye, or you called, or did call.*
3 *He called, or did call.*	3 *They called, or did call.*

Preterperfect Tenſe.

Definite.

The ſame with the Preterimperfect Tenſe.

Preterperfect Tenſe.

Indefinite.

1 *I have called.*	1 *We have called.*
2 *Thou haſt called.*	2 *Ye, or you have called.*
3 *He hath or has called.*	3 *They have called.*

* *Do* and *did* are uſed in forming the Preſent and Preterimperfect Tenſes, when they are intended to expreſs the Action itſelf, or the Time of it, with greater Force and Diſtinction; as *I do inſiſt upon it, I did inſiſt upon it*, are much ſtronger Expreſſions, than *I inſiſt upon it, I inſiſted upon it.*

Do and *did* are alſo frequently uſed in Interrogative and Negative Sentences; as, *Do I lie? Did I lie? I do not lie, I did not lie.*

Preterplaperfect Tenſe.

1 *I had called.*	1 *We had called.*
2 *Thou hadſt called.*	2 *Ye, or you had called.*
3 *He had called.*	3 *They had called.*

Future imperfect Tenſe.

Singular.	Plural.
1 *I ſhall, or will call.*	1 *We ſhall, or will call.*
2 *Thou ſhalt, or wilt call.*	2 *Ye, or you ſhall, or will call.*
3 *He ſhall, or will call.*	3 *They ſhall, or will call.*

Future perfect Tenſe.

1 *I ſhall, or will have called.*	1 *We ſhall, or will have called.*
2 *Thou ſhalt, or wilt have called.*	2 *Ye, or you ſhall, or will have called.*
3 *He ſhall, or will have called.*	3 *They ſhall, or will have called.*

IMPERATIVE MOOD.

Singular.	Plural.
1 *Let me call.*	1 *Let us call.*
2 *Call thou, or do thou call.*	2 *Call ye, or you; or do ye, or you call.*
3 *Let him call.*	3 *Let them call.*

POTENTIAL MOOD.

Preſent Tenſe.

Singular.	Plural.
1 *I may, can, or muſt call.*	1 *We may, can, or muſt call.*
2 *Thou mayſt, canſt, or muſt call.*	2 *Ye, or you may, can, or muſt call.*
3 *He may, can, or muſt call.*	3 *They may, can, or muſt call.*

Preter-

Preterimperfect Tenſe.

Singular.	Plural.
1 *I might, could, ſhould or would call.*	1 *We might, could, ſhould, or would call.*
2 *Thou mightſt, couldſt, ſhouldſt, or wouldſt call.*	2 *Ye, or you might, could, ſhould, or would call.*
3 *He might, could, ſhould, or would call.*	3 *They might, could, ſhould, or would call.*

Preterperfect Tenſe.

Singular.	Plural.
1 *I may, can, or muſt have called.*	1 *We may, can, or muſt have called.*
2 *Thou mayſt, canſt, or muſt have called.*	2 *Ye, or you may, can, or muſt have called.*
3 *He may, can, or muſt have called.*	3 *They may, can, or muſt have called.*

Preterpluperfect Tenſe.

Singular.	Plural.
1 *I might, could, ſhould, or would have called.*	1 *We might, could, ſhould, or would have called.*
2 *Thou mightſt, couldſt, ſhouldſt, or wouldſt have called.*	2 *Ye, or you might, could, ſhould, or would have called.*
3 *He might, could, ſhould, or would have called.*	3 *They might, could, ſhould, or would have called.*

SUBJUNCTIVE MOOD.

Preſent Tenſe.

If Singular.	Plural.
1 *I call, or do call.*	1 *We call, or do call.*
2 *Thou call, or do call.*	2 *Ye, or you call, or did call.*
3 *He call, or do call.*	3 *They call, or do call.*

Preterimperfect Tenſe.

1 *I called, or did call.*	1 *We called, or did call.*
2 *Thou called, or did call.*	2 *Ye, or you called, or did call.*
3 *He called, or did call.*	3 *They called, or did call.*

Preterperfect Tenſe.

Definite.

The ſame with the Preterimperfect Tenſe.

Preterperfect Tenſe.

Indefinite.

1 *I have called.*	1 *We have called.*
2 *Thou have called.*	2 *Ye or you have called.*
3 *He have called.*	3 *They have called.*

Preterpluperfect Tenſe.

Singular.	Plural.
1 *I had called.*	1 *We had called.*
2 *Thou had called.*	2 *Ye, or you had called.*
3 *He had called.*	3 *They had called.*

Future imperfect Tenſe.

1 *I ſhall, or will call.*	1 *We ſhall, or will call.*
2 *Thou ſhall, or will call.*	2 *Ye, or you ſhall, or will call.*
3 *He ſhall, or will call.*	3 *They ſhall or will call.*

Future perfect Tenſe.

1 *I ſhall, or will have called.*	1 *We ſhall, or will have called.*
2 *Thou ſhall, or will have called.*	2 *Ye, or you, ſhall or will have called.*
3 *He ſhall, or will have called.*	3 *They ſhall, or will have called.*

INFINITIVE MOOD.

Preſent Tenſe.
To call.

Preterperfect Tenſe.
To have called.

Future Tenſe.
To be about to call.

Participles.

Preſent, *calling.* Perfect, *called.* Compound perfect, *having called.* Future, *being about to call.*

Note, Sometimes a Verb is conjugated in an *Active* or a *Neuter* Senſe, by ſubjoining its Participle Preſent to the ſeveral Tenſes of the *Auxiliary* Verb *to be,* when it is intended to expreſs the State as not completed at the Time to which the Tenſe relates; as *I am reading, they were ſleeping, we ſhall be walking,* &c. and ſometimes in a *Paſſive* Senſe, as *the Houſe is building, the Letters were writing,* &c.

Of the Formation of the Tenſes of Regular Verbs.

Active.

Tenſes are called *Simple* or *Compound.*

Simple, when they are conjugated by Terminations only, without the Help of another Verb.

Compound, when they are compoſed of the *Principal* Verb itſelf, or the Participle Perfect, and the ſeveral Tenſes of the *Auxiliary* Verbs.

Of the INDICATIVE MOOD.

Preſent Tenſe.

The firſt Perſon Singular is the *Principal* Verb itſelf; as *I love, I call.* The ſecond Perſon is formed

by ſubjoining *ſt* to the firſt Perſon, if it end with *e*; or *eſt*, if with any other Letter; as *thou loveſt*, *thou calleſt*. The third Perſon is formed by ſubjoining *th* or *s* to the firſt Perſon, if it end with *e*; or *eth* or *s*, if with any other Letter; as *he loveth*, *or loves*; *he calleth*, *or calls*. But if the firſt Perſon Singular end with *ch*, *ſh*, *ſs*, *x*, or *z*, the third Perſon is formed by ſubjoining *eth*, or *es* to it; as *catch* makes *catcheth*, or *catches*; *waſh*, *waſheth*, or *waſhes*; *paſs*, *paſſeth*, or *paſſes*; *mix*, *mixeth*, or *mixes*; *buzz*, *buzzeth*, or *buzzes*. All the reſt are the ſame with the firſt Perſon Singular.

Obſ. 1. If the firſt Perſon Singular end with *ce*, *ge*, *ſe*, or *ze*, the Addition of *s* makes in the third Perſon another entire Syllable; as *entice*, *entices*; *manage*, *manages*; *raiſe*, *raiſes*; *blaze*, *blazes*.

Obſ. 2. The third Perſon Singular is formed by *eth*, when it is uſed in the ſerious and ſolemn Stile, and by *s*, when in the familiar.

Preterimperfect Tenſe.

The firſt Perſon Singular is formed by ſubjoining *d* to the firſt Perſon Singular of the Preſent Tenſe, if it end with *e*; or *ed*, if with any other Letter; as *I loved*, *I called*. The ſecond Perſon is formed by ſubjoining *dſt* to the firſt Perſon Singular of the Preſent Tenſe, if it end with *e*; or *edſt*, if with any other Letter; as *thou lovedſt*, *thou calledſt*. All the reſt are the ſame with the firſt Perſon Singular.

Note, In *Irregular* Verbs the ſecond Perſon Singular ends in *eſt*; as *brakeſt*, *madeſt*, *ſoughteſt*, &c.

Obſ. If *y* be the laſt Letter of the *Principal* Verb, and make no Part of a Diphthong, it is changed in the ſeveral Variations of the Perſons and Tenſes into *i*; as *cry*, *crieſt*, *crieth*, *cries*, *cried*, *criedſt*; *deny*, *denieſt*, *denieth*, *denies*, *denied*, *deniedſt*.

Preter-

Preterperfect Tenſe.

Definite.

The Preterperfect Tenſe *Definite* is formed in all Reſpects like the Preterimperfect Tenſe.

Preterperfect Tenſe.

Indefinite.

The Preterperfect Tenſe *Indefinite* is formed in all its Perſons, by prefixing the ſame Perſons of the Preſent Tenſe of the *Auxiliary* Verb *have* to the Participle Perfect of the *Principal* Verb; as *I have loved; thou haſt loved; he hath, or has loved,* &c. *I have called; thou haſt called; he hath, or has called,* &c.

Preterpluperfect Tenſe.

The Preterpluperfect Tenſe is formed in all its Perſons, by prefixing the ſame Perſons of the Preterimperfect Tenſe of the *Auxiliary* Verb *have* to the Participle Perfect of the *Principal* Verb; as *I had loved; thou hadſt loved; he had loved,* &c. *I had called; thou hadſt called; he had called,* &c.

Future imperfect Tenſe.

The Future imperfect Tenſe is formed in all its Perſons, by prefixing the ſame Perſons of the Future imperfect Tenſe of the *Auxiliary* Verbs *ſhall* or *will*, to the *Principal* Verb itſelf; as *I ſhall or will love; thou ſhalt or wilt love; he ſhall or will love,* &c. *I ſhall or will call; thou ſhalt or wilt call; he ſhall or will call,* &c.

Future perfect Tenſe.

The Future perfect Tenſe is formed in all its Perſons, by prefixing the ſame Perſons of the Future

imperfect Tenſe of the *Auxiliary* Verb *have* to the Participle Perfect of the *Principal* Verb; as *I ſhall or will have loved; thou ſhalt or wilt have loved; he ſhall or will have loved*, &c. *I ſhall or will have called; thou ſhalt or wilt have called; he ſhall or will have called.*

IMPERATIVE MOOD.

The Imperative Mood is formed in the firſt and third Perſon of both Numbers, by turning the Nominative Caſe into the Accuſative, and placing it between the *Auxiliary* Verb *let*, and the *Principal* Verb; as *let me love; let him love; let us love; let them love; let me call; let him call; let us call; let them call*; and in the ſecond Perſons, either by placing the Nominative Caſe after the *Principal* Verb, or between the *Auxiliary* Verb *do*, and the *Principal* Verb; as *love thou*, or *do thou love; love ye, or you*; or *do ye, or you love; call thou*; or *do thou call; call ye, or you*; or *do ye, or you call.*

Obſ. The Imperative Mood takes in its Formation the *Auxiliary* Verb *have* with the Participle Perfect of the Principal Verb, when it is intended to expreſs the paſt Time; as *let me have loved; let him have loved*, &c. *let me have called; let him have called*, &c.

POTENTIAL MOOD.

Preſent Tenſe.

The Preſent Tenſe is formed in all its Perſons by prefixing the ſame Perſons of the Preſent Tenſe of the *Auxiliary* Verbs *may, can*, or *muſt*, to the *Principal* Verb itſelf; as *I may, can, or muſt love; thou mayſt, canſt, or muſt love; he may, can, or muſt love*, &c. *I may, can, or muſt call; thou mayſt, canſt, or muſt call; he may, can, or muſt call*, &c.

Preter-

Preterimperfect Tenſe.

The Preterimperfect Tenſe is formed in all its Perſons by prefixing the ſame Perſons of the Preterimperfect Tenſe of the *Auxiliary* Verbs *may, can, ſhall,* or *will,* to the *Principal* Verb itſelf; as *I might, could, ſhould, or would love; thou mightſt, couldſt, ſhouldſt, or wouldſt love; he might, could, ſhould, or would love,* &c. *I might, could, ſhould, or would call; thou mightſt, couldſt, ſhouldſt, or wouldſt call; he might, could, ſhould, or would call,* &c.

Preterperfect Tenſe.

The Preterperfect Tenſe is formed in all its Perſons by prefixing the ſame Perſons of the Preſent Tenſe of the *Auxiliary* Verb *have* of the ſame Mood to the Participle Perfect of the *Principal* Verb; as *I may, can, or muſt have loved; thou mayſt, canſt, or muſt have loved; he may, can, or muſt have loved,* &c. *I may, can, or muſt have called; thou mayſt, canſt, or muſt have called; he may, can, or muſt have called,* &c.

Preterpluperfect Tenſe.

The Preterpluperfect Tenſe is formed in all its Perſons by prefixing the ſame Perſons of the Preterimperfect Tenſe of the *Auxiliary* Verb *have* of the ſame Mood to the Participle Perfect of the *Principal* Verb; as *I might, could, ſhould, or would have loved; thou mightſt, couldſt, ſhouldſt, or wouldſt have loved; he might, could, ſhould, or would have loved,* &c. *I might, could, ſhould, or would have called; thou mightſt, couldſt, ſhouldſt, or wouldſt have called; he might, could, ſhould, or would have called,* &c.

SUBJUNCTIVE MOOD.

The Subjunctive Mood is formed in all Reſpects like the Indicative Mood, with this Difference, that,

whereas in the Indicative Mood the ſecond and third Perſons Singular of the Preſent and Preterperfect Tenſe, and the ſecond Perſon Singular of the other Tenſes differ from the firſt Perſon Singular of their reſpective Tenſes; in the Subjunctive Mood they are always the ſame with it.

INFINITIVE MOOD.

Preſent Tenſe.

The Preſent Tenſe is the *Principal* Verb itſelf; as *to love, to call.*

Preterperfect Tenſe.

The Preterperfect Tenſe is formed by prefixing the Infinitive Mood Preſent Tenſe of the *Auxiliary* Verb *have* to the Participle Perfect of the *Principal* Verb; as *to have loved; to have called.*

Future Tenſe.

The Future Tenſe is formed by prefixing the Forms *to be about*, to the Preſent Tenſe; as *to be about to love; to be about to call.*

Participles.

Preſent.

The Participle Preſent is formed by ſubjoining *ing* to the *Principal* Verb; as *call, calling.* But if the *Principal* Verb end with *e*, the *e* is omitted, and *ing* ſubjoined to the Reſt of the Word; as *love, loving.*

Excep. If the Omiſſion of *e* ſhould occaſion any Confuſion in the Senſe, it would be better to retain it. Thus, the Participle Preſent of the Verb *ſinge* ſhould perhaps be wrote *ſingeing*, to diſtinguiſh it from *ſinging*, the Participle Preſent of the Verb *ſing.*

Obſ.

Obſ. When a Verb ends with a ſingle Conſonant preceded by a ſingle Vowel, and is either a Monoſyllable, or has the Accent on the laſt Syllable, the laſt Conſonant muſt be doubled in the Participle Preſent, as well as in every other Part of the Verb in which a Syllable is added; as *To blot, blotting, blotted,* &c. *To admit, admitting, admitted,* &c.

Note, Some Verbs having the Accent on the laſt Syllable but one, double the Conſonant when a Syllable is added; as *To wórſhip, wórſhipping*; *To cóunſel, cóunſelling,* &c. But this, Dr. LOWTH obſerves, is a Fault in the Spelling, which neither Analogy nor Pronunciation juſtifies.

Perfect.

The Particple Perfect is formed by ſubjoining *d* to the *Principal* Verb, if it end with *e*; or *ed*, if with any other Letter; *as love, loved*; *call, called.*

Compound Perfect.

The Participle Compound Perfect is formed by prefixing the Participle Preſent of the *Auxiliary* Verb *have* to the Participle Perfect of the *Principal* Verb; as *having loved*; *having called.*

Future.

The Participle Future is formed by prefixing the Forms *being about,* to the Preſent Tenſe of the Infinitive Mood; as *being about to love*; *being about to call.*

Note, The Forms *to be about, being about,* which are ſet down in the Future of the Infinitive Mood, and in the Participle Future, are little uſed at preſent: For the Participle *going* is now commonly made uſe of inſtead of *about*; as *to be going to call:* But this is only in the Language of Converſation. WARD.

Obſ.

Obſ. When one *Auxiliary* only is joined to the Verb, the *Auxiliary* goes through all the Variations of Perſon and Number, and the Verb itſelf continues invariably the ſame: But when there are more than one *Auxiliary* joined to the Verb, the firſt of them only is varied according to Perſon and Number.

Of the Conjugation of Regular Verbs.

Paſſive.

Verbs Paſſive are called Regular when they form their Participle Perfect in *ed*, making another entire Syllable, and are conjugated after the following manner; thus,

To be called.

INDICATIVE MOOD.

Preſent Tenſe.

Singular.	Plural.
1 *I am called.*	1 *We are called.*
2 *Thou art called.*	2 *Ye, or you are called.*
2 *He is called.*	3 *They are called.*

Preterimperfect Tenſe.

1 *I was called.*	1 *We were called.*
2 *Thou waſt called.*	2 *Ye, or you were called.*
3 *He was called.*	3 *They were called.*

Preterperfect Tenſe.

Definite.

The ſame with the Preterimperfect Tenſe.

Preterperfect Tenſe.

Indefinite.

1 *I have been called.*	1 *We have been called.*
2 *Thou haſt been called.*	2 *Ye, or you have been called.*
3 *He hath, or has been called.*	3 *They have been called.*

Preter-

Preterpluperfect Tenſe.

1 *I had been called.*	1 *We had been called.*
2 *Thou hadſt been called.*	2 *Ye, or you had been called.*
3 *He had been called.*	3 *They had been called.*

Future imperfect Tenſe.

1 *I ſhall or will be called.*	1 *We ſhall, or will be called.*
2 *Thou ſhalt or wilt be called.*	2 *Ye, or you ſhall, or will be called.*
3 *He ſhall, or will be called.*	3 *They ſhall, or will be called.*

Future perfect Tenſe.

1 *I ſhall or will have been called.*	1 *We ſhall, or will have been called.*
2 *Thou ſhalt, or wilt have been called.*	2 *Ye, or you ſhall, or will have been called.*
3 *He ſhall, or will have been called.*	3 *They ſhall, or will have been called.*

IMPERATIVE MOOD.

Singular.	Plural.
1 *Let me be called.*	1 *Let us be called.*
2 *Be thou called, or do thou be called.*	2 *Be ye, or you called*; or *do ye, or you be called.*
3 *Let him be called.*	3 *Let them be called.*

POTENTIAL MOOD.

Preſent Tenſe.

Singular.	Plural.
1 *I may, can, or muſt be called.*	1 *We may, can, or muſt be called.*
2 *Thou mayſt, canſt, or muſt be called.*	2 *Ye, or you may, can, or muſt be called.*
3 *He may, can, or muſt be called.*	3 *They may, can, or muſt be called.*

Preter-

Preterimperfect Tenſe.

1 *I might, could, ſhould, or would be called.*	1 *We might, could, ſhould, or would be called.*
2 *Thou mightſt, couldſt, ſhouldſt, or wouldſt be called.*	2 *Ye, or you might, could, ſhould, or would be called.*
3 *He might, could, ſhould, or would be called.*	3 *They might, could, ſhould, or would be called.*

Preterperfect Tenſe.

1 *I may, can, or muſt have been called.*	1 *We may, can, or muſt have been called.*
2 *Thou mayſt, canſt, or muſt have been called.*	2 *Ye, or you may, can, or muſt have been called.*
3 *He may, can, or muſt have been called.*	3 *They may, can, or muſt have been called.*

Preterpluperfect Tenſe.

Singular.	Plural.
1 *I might, could, ſhould, or would have been called.*	1 *We might, could, ſhould, or would have been called.*
2 *Thou mightſt, couldſt, ſhouldſt, or wouldſt have been called.*	2 *Ye, or you might, could, ſhould, or would have been called.*
3 *He might, could, ſhould, or would have been called.*	3 *They might, could, ſhould, or would have been called.*

SUBJUNCTIVE MOOD.

Preſent Tenſe.

If Singular.	Plural.
1 *I be called,*	1 *We be called.*
2 *Thou be or beeſt called.*	2 *Ye, or you be called.*
3 *He be called.*	3 *They be called.*

Preterim-

Preterimperfect Tenſe.

1 *I were called.*	1 *We were called.*
2 *Thou wert called.*	2 *Ye, or you were called.*
3 *He were called.*	3 *They were called.*

Preterperfect Tenſe.

Definite.

The ſame with the Preterimperfect Tenſe.

Preterperfect Tenſe.

Indefinite.

1 *I have been called.*	1 *We have been called.*
2 *Thou have been called.*	2 *Ye, or you have been called.*
3 *He have been called.*	3 *They have been called.*

Preterpluperfect Tenſe.

1 *I had been called.*	1 *We had been called.*
2 *Thou had been called.*	2 *Ye, or you had been called.*
3 *He had been called.*	3 *They had been called.*

Future imperfect Tenſe.

1 *I ſhall, or will be called.*	1 *We ſhall, or will be called.*
2 *Thou ſhall, or will be called.*	2 *Ye, or you ſhall, or will be called.*
3 *He ſhall, or will be called.*	3 *They ſhall, or will be called.*

Future perfect Tenſe.

1 *I ſhall, or will have been called.*	1 *We ſhall, or will have been called.*
2 *Thou ſhall, or will have been called.*	2 *Ye, or you ſhall, or will have been called.*
3 *He ſhall, or will have been called.*	3 *They ſhall, or will have been called.*

INFINITIVE MOOD.

Preſent Tenſe.

To be called.

Preterperfect Tenſe.

To have been called.

Future Tenſe.

To be about to be called.

Participles.

Preſent, *being called.* Perfect, *called* or *been called.* Compound Perfect, *having been called.* Future, *being about to be called.*

Of the Formation of the Tenſes of Regular Verbs Paſſive.

Regular Verbs Paſſive are formed in their ſeveral Tenſes, by ſubjoining their Participle Perfect ending in *ed*, to the reſpective Tenſes of the Auxiliary Verb *to be*, through all the Changes of *Number* and Perſon.

Obſ. Irregular Verbs Paſſive are formed in the ſame Manner; they are ſo called only, when their Participle Perfect does not end in *ed*, making another entire Syllable.

Note, The Participle Perfect Paſſive, and the Participle Perfect Active, are the ſame; it is then only called the Paſſive Participle, when being ſubjoined to the *Auxiliary to be*, it conſtitutes the Paſſive Verb, or when it is uſed without the *Auxiliary* in a Paſſive Senſe.

Obſ. The Participle Paſſive of the Verb *miſtake* is often uſed in an *Active* Senſe; thus, *I am miſtaken* is frequently put for *I am miſtaking*, or *I miſtake.*

Of the Conjugation of Verbs Neuter.

Verbs Neuter are varied in their Conjugation, like other Verbs, with this Difference, that ſome are found

in

in the *Active* Form only; as to *live*, ſome in the *Paſſive* only; as *to be glad*, and ſome in both; as *to riſe*, *to be riſen*. The *Paſſive* Form of theſe Verbs however ſtill retains its *Neuter* Signification: for *am* and *was*, when applied to the Participle Perfect of the *Neuter* Verb, ſerve only inſtead of *have* and *had* to expreſs the Preterperfect and Preterpluperfect Tenſes, eſpecially in ſuch Verbs as ſignify ſome *Sort of Motion*, or *Change of Place*, or *Condition*; as *I am come*; *he was gone*; *the Sun is ſet*; *the Graſs was grown*, &c.

Of Irregular Verbs.

Verbs are called *Irregular*, when they do not form their Preterimperfect Tenſe, and their Participle Perfect in *ed*, making another entire Syllable.

Irregular Verbs are of various Sorts.

1ſt. Such, the Preſent and Preterimperfect Tenſes, and Participle Perfect of which are the ſame; as,

Preſent Tenſe.	Preterimperfect Tenſe.	Participle Perfect.
Burſt,	burſt,	burſt.
Caſt,	caſt,	caſt.
Coſt,	coſt,	coſt.
Cut,	cut,	cut.
Hit,	hit,	hit.
Hurt,	hurt,	hurt.
Knit,	knit,	knit.
Let,	let,	let.
Put,	put,	put.
Reād,	reād,	reād.
Rent,	rent,	rent.
Rid,	rid,	rid.
Set,	ſet,	ſet.
Shed,	ſhed,	ſhed.

Shred,

Preſent Tenſe.	Preterimperfect Tenſe.	Participle Perfect.
Shred,	ſhred,	ſhred.
Shut,	ſhut,	ſhut.
Slit,	ſlit,	ſlit.
Spread,	ſpread,	ſpread.
Thruſt,	thruſt,	thruſt.

2d. Such the Preterimperfect Tenſe and Participle Perfect of which are the ſame, but irregularly; ſome of which have alſo a regular Conjugation; as,

Preſent Tenſe.	Preter imperfect Tenſe,	Participle Perfect.
Abide,	abode,	abode.
Awake,	awaked, awoke,	awaked, awoke.
Bend,	bended, bent,	bended, bent.
Bereave,	bereaved, bereft,	bereaved, bereft,
Beſeech,	beſeeched, beſought,	beſeeched, beſought.
Bide,	bode,	bode.
Bind,	bound,	bound, bounden.
Bleed,	bled,	bled.
Bleſs,	bleſſed, bleſt,	bleſſed, bleſt.
Breed,	bred,	bred.
Bring,	brought,	broug
Build,	builded, built,	builded, built.
Buy,	bought,	bought.
Burn,	burned, burnt,	burned, burnt.
Catch,	catched, caught,	catched, caught.
Clothe,	clothed, clad,	clothed, clad.
Creep,	creeped, crept,	creeped, crept.
Curſe,	curſed, curſt,	curſed, curſt.
Deal,	dealt,	dealt.
Dig,	digged, dug,	digged, dug.
Dream,	dreamed, dreamt,	dreamed, dreamt.
Drop,	dropped, dropt,	dropped, dropt.

Pre-

Preſent Tenſe.	Preterimperfect Tenſe.	Participle Perfect.
Dwell,	dwelled, dwelt,	dwelled, dwelt.
Feed,	fed,	fed.
Feel,	felt,	felt.
Fight,	fought,	fought.
Find,	found,	found.
Flee,	fled,	fled.
Freight,	freighted, fraught,	freighted, fraught.
Geld,	gelded, gelt,	gelded, gelt.
Gild,	gilded, gilt,	gilded, gilt.
Gird,	girded, girt,	girded, girt.
Grind,	ground,	ground.
Hang,	hanged, hung,	hanged, hung.
Have,	had,	had.
Hear,	heard,	heard.
Keep,	kept,	kept.
Lay,	laid,	laid, lain.
Lead,	led,	led.
Leap,	leaped, leapt,	leaped, leapt.
Leave,	left,	left.
Lend,	lent,	lent.
Lop,	lopped, lopt,	lopped, lopt.
Loſe,	loſt,	loſt.
Make,	made,	made.
Mean,	meant,	meant.
Meet,	met,	met.
Mix,	mixed, mixt,	mixed, mixt.
Paſs,	paſſed, paſt,	paſſed, paſt.
Patch,	patched, patcht.	patched, patcht.
Pay,	paid,	paid.
Quit,	quitted, quit,	quitted, quit.
Reave,	reaved, reft,	reaved, reft.
Rend,	rent,	rent.
Say,	ſaid,	ſaid.

Seek,

Preſent Tenſe.	Preterimperfect Tenſe.	Participle Perfect.
Seek,	ſought,	ſought.
Sell,	ſold,	ſold.
Send,	ſent,	ſent.
Shoe,	ſhoed, ſhod,	ſhoed, ſhod.
Shoot,	ſhot,	ſhot.
Sit,	ſat, ſate,	ſat, ſitten.
Sleep,	ſlept,	ſlept.
Smell,	ſmelled, ſmelt,	ſmelled, ſmelt.
Speed,	ſped,	ſped.
Spell,	ſpelled, ſpelt,	ſpelled, ſpelt.
Spend,	ſpent,	ſpent.
Spill,	ſpilled, ſpilt,	ſpilled, ſpilt.
Stand,	ſtood,	ſtood.
Stick,	ſtuck,	ſtuck.
Stop,	ſtopped, ſtopt,	ſtopped, ſtopt.
Sweat,	ſweated, ſweat.	ſweated, ſweat.
Sweep,	ſwept,	ſwept.
Teach,	taught,	taught.
Tell,	told,	told.
Think,	thought,	thought.
Weep,	wept,	wept.
Wet,	wetted, wet,	wetted, wet.
Wind,	wound,	wound.
Work,	worked, wrought,	worked, wrought.
Wring,	wringed, wrung,	wringed, wrung.

3d. Such, the Preterimperfect Tenſe and Participle Perfect of which are different; as,

Preſent Tenſe.	Preterimperfect Tenſe.	Participle Perfect.
Am,	was,	been.
Ariſe,	aroſe,	ariſen.
Bake,	baked,	baken, baked.

Preſent

Preſent Tenſe.	Preterimperfect Tenſe.	Participle Perfect.
Bear,	bare, bore,	born, borne.
Beat,	beat,	beaten, beat.
Begin,	began, begun,	begun.
Bid,	bade, bid,	bidden, bid.
Bite,	bit,	bitten, bit.
Blow,	blew,	blown.
Break,	brake, broke,	broken, broke.
Chide,	chid,	chidden.
Chooſe, chuſe,	choſe,	choſen.
Cleave,	clave, clove, cleaved, cleft,	cloven, cleft.
Climb,	clomb, climbed,	climbed.
Cling,	clang, clung,	clung.
Come,	came,	come.
Crow,	crew,	crowed, crown.
Dare,	durſt, dared,	dared.
Die,	died,	dead.
Do,	did,	done.
Draw,	drew,	drawn.
Drink,	drank, drunk,	drunken, drunk.
Drive,	drave, drove,	driven.
Eat,	ate,	eaten.
Fall,	fell,	fallen.
Fling,	flang, flung,	flung.
Fly,	flew,	flown.
Fold,	folded,	folden, folded.
Forſake,	forſook,	forſaken.
Freeze,	froze,	frozen.
Get,	gat, got,	gotten, got.
Give,	gave,	given.
Go,	went,	gone.
Grave,	graved,	graven, graved.
Grow,	grew,	grown.

Preſent Tenſe.	Preterimperfect Tenſe.	Participle Perfect.
Heave,	hove, heaved,	hoven, heaved.
Help,	helped, helpt,	holpen, helped, helpt.
Hew,	hewed,	hewn, hewed.
Hide,	hid,	hidden, hid.
Hold,	held,	holden, held.
Know,	knew,	known.
Lade,	laded,	laden, laded.
Lie,	lay,	lien, lain.
Load,	loaded,	loaden, loaded.
Melt,	melted,	molten, melted.
Mow,	mowed,	mown, mowed.
Owe,	owed, ought,	owen, owed.
Ride,	rode,	ridden.
Ring,	rang, rung,	rung.
Riſe,	roſe,	riſen.
Rive,	rived,	riven.
Rot,	rotted,	rotten.
Run,	ran, run,	run.
Saw,	ſawed,	ſawn, ſawed.
See,	ſaw,	ſeen.
Seethe,	ſod, ſeethed,	ſodden.
Shake,	ſhook,	ſhaken, ſhaked.
Shave,	ſhaved,	ſhaven, ſhaved.
Shear,	ſhore, ſheared,	ſhorn.
Shew, ſhow,	ſhewed, ſhowed,	ſhewn, ſhown. ſhewed.
Shine,	ſhone, ſhined,	ſhined.
Shrink,	ſhrank, ſhrunk,	ſhrunk.
Shrive,	ſhrove,	ſhriven.
Sing,	ſang, ſung,	ſung.
Sink,	ſank, ſunk,	ſunk.
Slay,	ſlew,	ſlain.

Preſent Tenſe.	Preterimperfect Tenſe.	Participle Perfect.
Slide,	ſlid, ſlided,	ſlidden.
Sling,	ſlang, ſlung,	ſlung.
Slink,	ſlank, ſlunk,	ſlunk.
Smite,	ſmote,	ſmitten.
Snow,	ſnowed,	ſnown, ſnowed.
Sow, ſew,	ſowed, ſewed,	ſown, ſowed. ſewed, ſewn.
Speak,	ſpake, ſpoke,	ſpoken.
Spin,	ſpan, ſpun,	ſpun.
Spit,	ſpat,	ſpitten.
Split,	ſplit,	ſplit, ſplitted.
Spring,	ſprang, ſprung,	ſprung.
Steal,	ſtole,	ſtolen, ſtole.
Sting,	ſtang, ſtung,	ſtung.
Stink,	ſtank, ſtunk,	ſtunk.
Straw,	ſtrawed,	ſtrawn, ſtrawed.
Strew,	ſtrewed,	ſtrewn, ſtrewed.
Strow,	ſtrowed,	ſtrown, ſtrowed.
Stride,	ſtrid, ſtrode,	ſtridden, ſtrid.
Strike,	ſtruck,	ſtricken, ſtruck.
String,	ſtrang, ſtrung,	ſtrung.
Strive,	ſtrove, ſtrived,	ſtriven, ſtrived.
Swear,	ſware, ſwore,	ſworn.
Swell,	ſwelled,	ſwollen, ſwelled.
Swim,	ſwam, ſwum,	ſwum.
Swing,	ſwang, ſwung,	ſwung.
Take,	took,	taken.
Tear,	tare, tore,	torn.
Thrive,	throve, thrived,	thriven.
Throw,	threw,	thrown.
Tread,	trod, trode,	trod, trodden.
Waſh,	waſhed,	waſhen, waſhed.
Wax,	waxed,	waxen, waxed.

Preſent Tenſe.	Preterimperfect Tenſe.	Participle Perfect.
Wear,	wore,	worn.
Weave,	wove, weaved,	woven.
Win,	wan, won,	won.
Wreath,	wreathed,	wreathen.
Wring,	wrang, wrung, wringed,	wrung.
Write,	wrote, writ,	wrote, writ. written.
Writhe,	writhed,	writhen.

To the *Irregular* Verbs may be added the *Defective*, ſo called, becauſe they are wanting in ſome of their Moods and Tenſes.

The Principal of them are theſe:

Preſent Tenſe.	Preterimperfect Tenſe.	Participle Perfect.
Can,	could,	———
May,	might,	———
Muſt,	———	———
Ought,	ought,	———
Quoth,	quoth,	———
Shall,	ſhould,	———
Weet, wit, wot,	wot,	———
Will,	would,	———
Wis,	wiſt,	———

Of Impersonal Verbs.

An *Impersonal* Verb, ſo called, becauſe its Subject or Nominative Caſe is not a *Perſon*, but a *Thing*, which is expreſſed by the Pronoun *It*, is uſed in the *third* Perſon Singular only.

The Tenſes of *Impersonal* Verbs are the ſame as thoſe of other Verbs;

Of

Of the *Perſonal* Verb Active *it burns.*

INDICATIVE MOOD.

Preſent Tenſe.

It burneth or burns, or doth, or does burn.

Preterimperfect Tenſe.

It burned, or burnt, or did burn.

Preterperfect Tenſe.

It hath or has burned, or burnt.

Preterpluperfect Tenſe.

It had burned, or burnt.

Future imperfect Tenſe.

It ſhall, or will burn.

Future perfect Tenſe.

It ſhall, or will have burned, or burnt.

IMPERATIVE MOOD.

Let it burn.

POTENTIAL MOOD.

Preſent Tenſe.

It may, can, or muſt burn.

Preterimperfect Tenſe.

It might, could, would, or ſhould burn.

Preterperfect Tenſe.

It may, can, or muſt have burned, or burnt.

Preterpluperfect Tenſe.

It might, could, would, or ſhould have burned, or burnt.

SUBJUNCTIVE MOOD.

If Preſent Tenſe.

It burn, or do burn.

Future imperfect Tenſe.

It burned, or burnt, or did burn.

Preterperfect Tenſe.

It have burned, or burnt.

Preterpluperfect Tenſe.

It had burned or burnt.

Future imperfect Tenſe.

It ſhall, or will burn.

Future perfect Tenſe.

It ſhall, or will have burned, or burnt.

The Infinitive Mood is wanting.

Of the Impersonal Verb Paſſive *it is burned*, or *burnt*.

INDICATIVE MOOD.

Preſent Tenſe.

It is burned, or burnt.

Preterimperfect Tenſe.

It was burned, or burnt.

Preterperfect Tenſe.

It hath, or has been burned, or burnt.

Preterpluperfect Tenſe.

It had been burned, or burnt.

Future imperfect Tenſe.

It ſhall, or will be burned, or burnt.

Future perfect Tenſe.

It ſhall, or will have been burned, or burnt.

IMPERATIVE MOOD.

Let it be burned, or burnt.

POTENTIAL MOOD.

Preſent Tenſe.

It may, can, or muſt be burned, or burnt.

Preterimperfect Tenſe.

It might, could, would, or ſhould be burned, or burnt.

Preterperfect Tenſe.

It may, can, or muſt have been burned, or burnt.

Preterpluperfect Tenſe.

It might, could, would, or ſhould have been burned, or burnt.

SUBJUNCTIVE MOOD.

If Preſent Tenſe.

It be burned, or burnt.

Preterimperfect Tenſe.

It were burned, or burnt.

Preterperfect Tenſe.

It have been burned, or burnt.

Preterpluperfect Tenſe.

It had been burned, or burnt.

Future imperfect Tenſe.

It ſhall, or will be burned, or burnt.

Future perfect Tenſe.

It ſhall, or will have been burned, or burnt.

The Infinitive Mood is wanting.

Obſ. Though the above is the Form of conjugating what is called an *Impersonal* Verb, yet there is, properly ſpeaking, no ſuch Verb in Engliſh, nor indeed in any Language. (See Obſervations on the Impersonal Verb under Note 1ſt, Page 114.)

Of an ADVERB.

An *Adverb* is a Word joined to a Verb, an Adjective, a Participle, and ſometimes to another Adverb, to qualify and reſtrain the Latitude of their Signification; as the Boy reads *well*; the Weather is *extremely* hot; he is *highly* deſerving; the Price is *much too little*.

Adverbs, though very numerous, may be reduced to certain Claſſes, the Principal of which are thoſe of *Number, Order, Place, Time, Quantity, Quality, Doubt, Affirmation, Negation, Interrogation*, and *Compariſon*.

1ſt. Of *Number*; as *once, twice, thrice*, &c.

2d. Of *Order*; as *firſt*, or *firſtly, ſecondly, thirdly, fourthly, fifthly*, &c. *laſtly, finally*, &c.

3d. Of *Place*; as *here, there, where, elſewhere, any where, every where, ſomewhere, no where, herein, whither, hither, thither, whitherward, thitherward, upward, downward, forward, backward, whence, hence, thence, whitherſoever*, &c.

4th. Of *Time Preſent*; as *now, to-day*, &c.

——— *Paſt*; as *already, before, lately, yeſterday, heretofore, hitherto, long ſince, long ago*, &c.

——— *to come*; as *to-morrow, not yet, hereafter, henceforth, henceforward, by and by, inſtantly, preſently, immediately, ſtraitway*, &c.

——— *Indefinite*; as *oft, often, oft-times, oftentimes, ſometimes, ſoon, ſeldom, daily, weekly, monthly, yearly, always, when, then, ever, never, again*, &c.

5th. Of *Quantity*; as *how much, how great, enough, abundantly, ſomewhat, ſomething, nothing*, &c.

6th. Of *Quality*; as *wiſely, fooliſhly, juſtly, unjuſtly, quickly, ſlowly*, &c.

7th. Of *Doubt*, as *haply, perhaps, peradventure, poſſibly*, &c.

8th. Of

8th. Of *Affirmation*; as *verily, truly, undoubtedly, certainly, yea, yes, ſurely, indeed*, &c.

9th. Of *Negation*; as *nay, no, not, by no means, not at all, in no wiſe*, &c.

Note, Two Adverbs of denying, or two *Negatives* make an *Affirmative*; that is, inſtead of *denying* they *affirm: as you do not know Nothing*, is equivalent to, *you know Something*, or *you are a Perſon of ſome Knowledge*.

10th. Of *Interrogation*; as *how, why, wherefore, whether*, &c.

11th. Of *Compariſon*; as *more, moſt, leſs, leaſt, very, almoſt, well nigh, little, leſs, alike*, &c.

Obſ. Adverbs in Engliſh admit of no Variation; except ſome few of them, which have the Degrees of Compariſon; as *often, oftener, oftenеſt*; *ſoon, ſooner, ſooneſt*.

Note, Such Adverbs in *ly* as take the Degrees of Compariſon, are compared by *more* and *moſt*; as *happily, more happily, moſt happily*; *wiſely, more wiſely, moſt wiſely*.

Of a PREPOSITION.

A *Prepoſition* is a Word moſt commonly ſet ſeparately before other Words to ſhew their *Situation, Relation*, or *Reference* to one another. It is alſo prefixed to Words ſo, as to become an inſeparable Part of them.

The Prepoſitions which are ſet ſeparately, are theſe that follow.

above.	between.	through, or thorough.
about.	betwixt.	throughout.
according to.	beyond.	till.
afore.	by.	to.
after.	concerning.	

againſt.	for.	toward, or to-wards.
among, amongſt.	from.	under, under-neath.
amidſt.	in.	until.
around.	into.	unto.
at.	inſtead of	up.
becauſe of.	near, nigh.	upon.
before.	of.	with.
behind.	off.	within.
below.	on.	without.
beneath.	over.	
beſide, or beſides.	out of.	
down.	ſince.	

The Prepoſitions that are prefixed to Words ſo, as to make Part of them, are either proper to the *Engliſh* Tongue *only*, or are borrowed from the *Latin* and *Greek*.

1. The Prepoſitions which are proper to the *Engliſh* Tongue *only*, are *a*, *after*, *be*, *for*, *fore*, *mis*, *over*, *out*, *un*, *under*, *up*, *with*.

A is uſed for *on*, or *in*; as *a Foot*, for *on Foot*; *a Bed*, for *on Bed*. It is ſometimes redundant; as *abide* for *bide*; *awake* for *wake*.

After ſignifies *poſterior in time*; as *Afternoon*, that is, *the latter Part of the Day*; *aftertimes*, that is, *ſucceeding Times*.

Be is uſed for *about*; as *to beſprinkle*, that is, *to ſprinkle about*; for *by*, *or nigh*; as *beſide*, that is, *by or nigh the ſide*; for *in*; as *betimes*, that is, *in Time*; for *for* or *beforehand*; as *to beſpeak*, that is, *to ſpeak for*, or *to ſpeak for beforehand*.

For ſignifies *Negation*, or *Privation*; as *to forbid*, that is, *to bid it not to be done*; *to forſake*, that is, *to go away from*.

Fore ſignifies *before*, or *beforehand*; as *to foreſee*, that is,

is, *to ſee beforehand*; *to foretell*, that is, *to tell beforehand*.

Mis ſignifies *Defect* or *Error*; as *Miſmanagement*, that is, *bad Management*; *Miſunderſtanding*, that is, *bad* or *wrong Underſtanding*.

Over ſignifies *Eminency* or *Superiority*; as *to overcome*, that is, *to gain the Superiority*; *to overrule*, that is, *to be ſuperior in Authority*: it alſo ſignifies *Exceſs*; as *to overdrive*, that is, *to drive too hard*.

Out ſignifies *Exceſs*, *Excellency*, or *Superiority*; as *to outnumber*, that is, *to exceed in Number*; *to outſhine*, that is, *to excel in Luſtre*; *to outwit*, that is, *to overcome by Stratagem*.

Un ſignifies *Privation*, or *Negation*; as *unable*, that is, *not able*; *unwilling*, that is, *not willing*: it alſo ſignifies *Diſſolution*, or *the undoing of a Thing already done*; as *to unlock*, that is, *to open what is ſhut with a Lock*; *to untie*, that is, *to looſen from a Knot*.

Under has various Significations; among others, it ſometimes ſignifies *Inferiority* in *Rank* or *Place*; as *under Clerk*; that is, *a Clerk ſubordinate to the principal Clerk*; *an under Servant*, that is, *a Servant of the lower Claſs*; ſometimes *Diminution in Value*; as *to underrate*, that is, *to rate low*; *to underſell*, that is, *to ſell cheaper than another*; ſometimes *Privacy*, or *Secreſy*; as *underhand*, that is, *privately*; and ſometimes it alters the Senſe of the Simple Verb; as *to ſtand* ſignifies *to be upon the Feet*; *to underſtand* ſignifies *to have Knowledge of*.

Up ſignifies *above*, *upwards* or *upper* with Reſpect to *Things* or *Places* that lie *upwards*; as *to uplift*, that is, *to raiſe aloft*; *Upland*, that is, *higher Land*.

With ſignifies *againſt*; as *to withſtand*, that is, to *ſtand againſt*: ſometimes it ſignifies *from* or *back*; as *to withhold*, that is, *to hold from one*; *to withdraw*, that is, *to draw back*.

2. The Prepoſitions which are borrowed from the *Latin* are *ab* or *abs*, *ad*, *ante*, *circum*, *con*, *contra*, *de*, *di*, *dis*, *e* or *ex*, *extra*, *in*, *inter*, *intro*, *ob*, *per*, *poſt*, *pre*, *preter*, *pro*, *re*, *retro*, *ſe*, *ſub*, *ſubter*, *ſuper*, *trans*.

Ab or *abs*, ſignifies *from*, that is, *a Parting* or *Separation*; as *to abſtain*, that is, *to refrain from*; *to abſolve*, that is, *to clear* or *free from*: it alſo ſignifies *Exceſs*; as *to abhor*, that is, *to hate with Acrimony*.

Ad ſignifies *to* or *at*; as *to adjoin*, that is, *to join near* or *next to*; *adjacent*, that is, *that which lies next to another*.

Ante ſignifies *before*; as *to antedate*, that is, *to date before the proper Time*.

Circum ſignifies *about*; as *Circumlocution*, that is *a round about Way of ſpeaking*; *Circumſpection*, that is, *a Looking about ſo as to be on one's guard*.

Con ſignifies *with* or *together*; as *to condole*, that is, *to lament with another*; *to connect*, that is, *to join together*.

Note, *Con* before *l* changes the *n* into *l*; as to *collect*; before *r* into *r*; as *to correct*; and before *m* and ſome other Letters into *m*; as *to commit*, *to combine*, *to comprehend*, &c. and ſometimes the *n* is entirely omitted, as *to cooperate*, *to cohere*, &c.

Contra ſignifies *againſt*, and denotes *Oppoſition* or *Contrariety*; as *to contradict*, that is, *to ſpeak againſt*, or *oppoſe by Words*. *Counter*, which comes from the *French* Word *Contre*, has the ſame Signification; as *to countermand*, that is, *to order the contrary to what was ordered before*.

De ſignifies a Kind of *Motion from*; as *to depart*, that is, *to retire from*: it is alſo uſed to *extend* the Senſe of the ſimple Word; as *to demonſtrate*, that is, *to prove with the higheſt Degree of Certainty*.

Di is uſed to *extend*, or *leſſen* the Senſe of the ſimple Word; as *to dilate*, that is, *to ſpread out*; *to diminiſh*, that is, *to make leſs*.

Dis

Dis ſignifies *Privation*, or *Negation*; at *to diſapprove*, that is, *not to approve*; *to diſagree*, that is, *not to agree*.

E or *ex* ſignifies *out*, *out of*, or *off*; as *to eject*, that is, *to caſt out*; *to exclude*, that is, *to ſhut out of*; *to evade*, that is, *to put off*.

Extra ſignifies *beyond*, *over and above*; as *extravagant*, that is, *beyond the due Bounds*; *extraordinary*, that is, *over and above the common Order*.

In commonly ſignifies *Privation* or *Negation*; as *inactive*, that is, *not active*; *indecent*, that is, *not decent*: ſometimes it ſerves to ſtrengthen the Meaning of the ſimple Word; as *to incite*, that is, *to puſh forward*; *to inflame*, that is, *to aggravate*; and ſometimes it marks the Action by which one Thing is, as it were, put into another; as *to encloſe*, that is, *to fence in*; *to infuſe*, that is, *to pour in*.

Note, In Words derived from the French, *in* is commonly turned into *en*; but then it has never a *negative* but a *poſitive* Senſe, and ſerves to render the Word it is prefixed to more ſtrong and expreſſive; as *to encourage*, that is, *to give Courage to*; to *enrage*, that is, *to make furious*.

Note alſo, *In*, like *con* before *l* changes the *n* into *l*; as *to illude*; before *r* into *r*; as *to irradicate*; and before *m* and ſome other Letters into *m*; as to *immerge*, *to imbibe*, *to impart*.

Inter ſignifies *between*; as *to intervene*, that is, *to come between*; *to interrupt*, that is, *to break in between*. Sometimes it is uſed in a *negative* Senſe; as *to interdict*, that is, *to forbid*.

Note, *Enter* is ſometimes uſed inſtead of *inter* in Words derived from the *French*; as *to entertain*.

Intro ſignifies *within*; as *to introduce*, that is, *to bring into or within*.

Ob generally ſignifies *againſt*; as *to object*, that is, *to put againſt*. Sometimes it ſignifies *out*; as *to obliterate*, that is, *to blot out*.

Note, *Ob* in ſome Words changes the *b* into *c*; as *to occur*; in others into *p*; as *to oppoſe*, &c.

Per ſignifies *through*; as *to perambulate*, that is, *to walk through*; *to pervade*, that is, *to paſs through*.

Poſt ſignifies *after*; as *Poſtſcript*, that is, *a Paragraph written after the Letter*.

Pre ſignifies *before*; as *to prefix*, that is, *to place before*.

Preter ſignifies *beſide* or *contrary to*; as *preternatural*, that is, *contrary to the common Courſe of Nature*.

Pro ſignifies *forth*, *forward*, or *beforehand*; as *to produce*, that is, *to bring forth*; *to proceed*, that is, *to go forward*; *to prognoſticate*, that is, *to tell beforehand*.

Re ſignifies *again*, or *back*; as *to reprint*, that is, *to print again*; *to repay*, that is, *to pay back*.

Retro ſignifies *backward*; as *Retroſpect*, that is, *a Looking backward*.

Se ſignifies *out* or *from*; as *to ſelect*, that is, *to chuſe out*; *to ſeclude*, that is, *to confine from*.

Sub ſignifies *under*; as *to ſubſcribe*, that is, *to write under*.

Subter ſignifies *under*; as *ſubterranean*, that is, *lying under the Earth*.

Super ſignifies *upon*, *over* or *above*; as *to ſuperſtruct*, that is, *to build upon any Thing*; *to ſuperadd*, that is, *to add over and above*.

Note, *Super* in ſome Words derived from the *French* is changed into *ſur*, as *to ſurpaſs*, *to ſurprize*, &c.

Trans ſignifies *over*, or *beyond*; as *to tranſport*, that is, *to carry over*; *to tranſgreſs*, that is, *to go beyond*. Sometimes it ſignifies *the Changing of one Thing into another*;

another; as *to transform*, that is, *to turn out of one Shape into another*; and ſometimes it ſerves to ſtrengthen the Meaning of the ſimple Word; as *to tranſact*, that is, *to manage*.

3. The Prepoſitions which are borrowed from the *Greek* are *A* or *an*, *amphi*, *anti*, *hyper*, *hypo*, *meta*, *peri*, *ſyn*.

A or *an* ſignifies *Privation* or *Negation*; as *anonymous*, that is, *without Name*; *Anarchy*, that is, *without Government*.

Amphi ſignifies *both* and *about*; as *amphibious*, that is, *that which can live on both Land and Water*; *Amphitheatre*, that is, *a Building of a round or oval Form*.

Anti ſignifies *againſt*; as *Antidote*, that is, *a Remedy againſt Poiſon*.

Hyper ſignifies *over* and *above*; as *Hypercritic*, that is, *a Critic exact beyond Uſe* or *Reaſon*.

Hypo ſignifies *under*; as *Hypocrite*, that is, *one that acts under a Maſk*.

Meta ſignifies *beyond*, or *Change*; as *Metaphor*, that is, *the Application of a Word to an Uſe which is beyond its original Import*; *Metamorphoſis*, that is, *a Change of Shape*.

Peri ſignifies *about*; as *Periphraſis*, that is, *a Speaking in a round about Way*.

Syn ſignifies *with* or *together*; as *Synod*, that is, *a Meeting together*.

Of a CONJUNCTION.

A *Conjunction* is a Word made uſe of to connect Words or Sentences, or Parts of Sentences together, and to ſhew the Manner of their Dependance upon one another.

Conjunctions are of various Kinds.

Copulative: as *and, alſo, as well as, both, likewiſe.*
Disjunctive; as *either, or, neither, nor.*
Diſcretive; as *but, except, ſave* or *ſaving.*
Conditional; as *if, if ſo be, provided.*
Conceſſive; as *though, tho', altho, albeit.*
Adverſative; as *yet, nevertheleſs, notwithſtanding.*
Cauſal; as *for, becauſe,* &c.
Illative; as *therefore, wherefore, ſeeing, ſince.*
Exceptive; as *unleſs, otherwiſe,* &c.
Comparative; as *as, ſo, than,* &c.
Demonſtrative; as *that.*

Of an INTERJECTION.

An Interjection is a Word thrown in between the Parts of a Sentence to expreſs the Affection of the Speaker.

Interjections are uſed to expreſs

Joy; as *hey! heyday! brave!*
Sorrow; as *ah! ah that! alack! a-lack-a-day! alas! alas the day!*
Pain; as *O! oh!*
Laughter; as *ha, ha, he!*
Praiſe; as *well done! oh brave! very well!*
Averſion; as *away! begone! fy! foh! avaunt! off! piſh! pſhaw! tuſh!*
Surprize; as *ah! aha! aah! what! ſtrange!*
Incitement to Attention; as *hark! lo! ſee!*
Exhortation to Silence; as *huſh! hiſt! mum!*
Languor; as *heigho,* &c.
Exultation; as *heigh! huzza!*
Calling to; as *hella! ſoho! ho! hoa! hem! hip!*
Salutation { friendly; as *well met! welcome!* / ſolemn; as *hail! all hail!*

Taking

Taking leave; as *adieu!*
Deliberation; as *hum!*
Wiſhing; as *Oh! oh that!*
Exclamation; as *O!*

Note, Adjectives, Subſtantives, and Adverbs, are ſometimes uſed for Interjections; as *O wretched! O the Villainy! with a Miſchief! ſoftly! gently*, &c.

Of DERIVATION.

Derivation ſhews how *Derivative* Words are deduced from their Primitives; and how *Primitive* Words are borrowed from other Languages.

Words are derived from one another in various Ways.

Of Subſtantives derived from Verbs.

1ſt. Subſtantives denoting the *Action implied in the Verb*, are either the *Preſent Tenſe* of the Verb; as from *I love*, comes *Love*; from *I drink* comes *Drink*; or the *Preter Tenſe* of the Verb; as from *I ſtruck* comes *a Stroke*; or the *Participle Preſent*; as from *loving* comes *Loving*; from *fighting* comes *Fighting*; &c. or they are derived from the *Preſent Tenſe* of the Verb, by adding *th* or *ht*, a ſmall Variation in the Letters being ſometimes made; as from *I bear* comes *Birth*; from *I die* comes *Death*; from *I draw* comes *Draught*, &c.

2d. Subſtantives denoting the *Agent*, or *Perſon acting*, are derived from Verbs by adding *er* or *or* to the *Preſent Tenſe*; as from *I drink* comes *Drinker*; from *I fight* comes *Fighter*; from *I viſit* comes *Viſitor*; from *I ſolicit* comes *Solicitor*, &c.

Note, If the Verb ends in *e*, the *e* is dropped, and the *er* or *or* added to the remaining Part of the Word; as from *to love* comes *Lover*; from *to ſurvive* comes *Survivor*, &c.

Sub-

Subſtantives denoting *Character* or *Habit* are derived from Verbs by adding *ard*; as from *to dote* comes *Dotard*; from *I drunk* comes *Drunkard*, &c.

Of Subſtantives derived from Adjectives.

1ſt. Subſtantives denoting the *Eſſence* of the Thing are derived from Adjectives by addings *neſs*; as from *white* comes *Whiteneſs*; from *ſwift* comes *Swiftneſs*, &c. or by adding *th* or *ht*, and making ſometimes a ſmall Variation in the Letters; as from *long* comes *Length*; from *high* comes *Height*, &c. or by adding *hood* or *ſhip*; as from *falſe* comes *Falſehood*; from *hard* comes *Hardſhip*, &c.

Note, Theſe are called *Abſtract Subſtantives*.

2d. Subſtantives denoting *Character* or *Habit* are derived from Adjectives by adding *ard*; as from *dull* comes *Dullard*, &c.

3d. Subſtantives denoting *Action* or *Habit* are derived from Adjectives by adding *ery*; as from *brave* comes *Bravery*, &c.

4th. Subſtantives denoting *Quality* or *Condition* are ſometimes derived from Adjectives by adding *dom*; as from *free* comes *Freedom*; from *wiſe* comes *Wiſdom*, &c.

Of Subſtantives derived from Subſtantives.

1ſt. Subſtantives denoting *Character* or *Quality* are derived from Subſtantives by adding *hood* or *head*; as from *Brother* comes *Brotherhood*; from *God* comes *Godhead*, &c.

2d. Subſtantives denoting *Office*, *Employment*, or *Condition*, are derived from Subſtantives by adding *ſhip*; as from *Steward* comes *Stewardſhip*; from *Fellow* comes *Fellowſhip*, &c.

3d. Subſtantives denoting *Action* or *Habit* are derived from Subſtantives by adding *ery*; as from *Knave* comes *Knavery*; from *Fool* comes *Foolery*, &c.

4th. Sub-

4th. Subſtantives denoting *Office* or *Charge* with *Power* and *Dominion*, or without them; as alſo *State* and *Condition*, are derived from Subſtantives by adding *dom*; as from *Pope* comes *Popedom*; from *King* comes *Kingdom*; from *Thrall* comes *Thraldom*, &c.

5th. Subſtantives denoting *Office* and *Dominion* are derived from Subſtantives by adding *rick* and *wick*; as from *Biſhop* comes *Biſhoprick*; from *Bailiff* comes *Baily-wick*, &c.

6th. Subſtantives denoting *Profeſſion* are derived from Subſtantives by adding *ian*; as from *Phyſic* comes *Phyſician*; from *Muſic* comes *Muſician*, &c.

7th. Subſtantives denoting *Diminution* are derived from Subſtantives by adding *kin*, *lin*, *ock*, *rel*, and the like; as from *Lamb* comes *Lambkin*; from *Duck* comes *Duckling*; from *Hill* comes *Hillock*; from *Cock* comes *Cockrel*, &c. In the ſame Manner are derived Patronymicks or Surnames; as from *Hall* comes *Halkin*, or *Hawkin*, or *Hawkins*; from *Will* comes *Wilkin*, and others.

Of Adjectives derived from Verbs.

1ſt. Adjectives denoting *Abundance* are derived from Verbs by adding *ful*; as from *to mourn* comes *mournful*; from *to wake* comes *wakeful*, &c.

2d. Adjectives denoting *Plenty*, but with ſome Kind of *Diminution* thereof, are derived from Verbs by adding *ſome*; as from *to irk* comes *irkſome*; from *to tire* comes *tireſome*, &c.

3d. Adjectives denoting *Capacity* are derived from Verbs by adding *able*; as from *to move* comes *moveable*; from *to improve* comes *improveable*, &c.

Of Adjectives derived from Adjectives.

1ſt. Adjectives denoting *Likeneſs* are derived from Adjectives by adding *ly*; as from *good* comes *goodly*; from *weak* comes *weakly*, &c.

2d. Ad-

2d. Adjectives denoting *Plenty*, but with ſome Kind of *Diminution* thereof, are derived from Adjectives by adding *ſome*; as from *dark* comes *darkſome*; from *weary* comes *wearisſome*, &c.

3d. Adjectives denoting a *Leſſening of the Quality* are derived from Adjectives by adding *iſh*; as from *white* comes *whitiſh*; from *ſoft* comes *ſoftiſh*, &c.

Of Adjectives derived from Subſtantives.

1ſt. Adjectives denoting *Plenty* are derived from Subſtantives by adding *y*; as from *Health* comes *healthy*; from *Wealth* comes *wealthy*, &c.

Note, If the Subſtantive end in *e* the *e* is dropped, and the *y* added to the remaining Part of the Word; as from *Bone* comes *bony*; from *Stone* comes *ſtony*, &c.

2d. Adjectives denoting the *Matter* out of which any Thing is made, are derived from Subſtantives by adding *en*; as from *Aſh* comes *aſhen*; from *Oak* comes *oaken*, &c.

3. Adjectives denoting *Abundance* are derived from Subſtantives by adding *ful*; as from *Joy* comes *joyful*; from *Sin* comes *ſinful*, &c.

4th. Adjectives denoting *Plenty*, but with ſome Kind of *Diminution* thereof, are derived from Subſtantives by adding *ſome*; as from *Delight* comes *delightſome*; from *Hand* comes *handſome*, &c.

5th. Adjectives denoting *Want* are derived from Subſtantives by adding *leſs*; as from *Worth* comes *worthleſs*; from *Care* comes *careleſs*, &c.

6th. Adjectives denoting *Likeneſs* are derived from Subſtantives by adding *ly*; as from *Man* comes *manly*; from *Lord* comes *lordly*, &c.

7th Adjectives denoting *Likeneſs*, or a *Tendency to a Character*, are derived from Subſtantives by adding *iſh*; as from *Child* comes *childiſh*; from *Sheep* comes *Sheepiſh*, &c.

Note,

Note, Some Adjectives belonging to Nations are derived from Subſtantives by adding *iſh* or *ic*, a ſmall Variation of the Letters being made; as from *England* comes *Engliſh*; from *Spain*, *Spaniſh*; from *Germany*, *Germanic*, &c.

Of Verbs derived from Subſtantives.

Verbs are derived from Subſtantives either without any Change at all; as from *a Sail* comes *to ſail*; from *a Fiſh* comes *to fiſh*, &c. or by lengthening the Vowel, or ſoftening the Conſonant; as from *a Houſe* comes *to houſe* (pronounced *houze*;) from *Breath* comes *to breathe*, &c. or by adding *en*; as from *Length* comes *to lengthen*; from *Haſte* comes *to haſten*, &c.

Of Verbs derived from Adjectives.

Verbs are derived from Adjectives by adding *en*; as from *black* comes *to blacken*; from *white* comes *to whiten*, &c.

Of Verbs derived from Adverbs.

Verbs are derived from Adverbs without any Change at all; as from *further* comes *to further*; from *forward* comes *to forward*, &c.

Of Adverbs derived from Adjectives.

Adverbs of *Quality* are derived from Adjectives, by adding *ly*; and denote the ſame Quality that the Adjectives do from which they are derived; as, from *weak* comes *weakly*; from *ſtrong* comes *ſtrongly*, &c.

Obſ. The Adjectives themſelves are ſometimes uſed as *Adverbs*; as *extreme cold* for *extremely cold*; *exceſſive hot* for *exceſſively hot*; *exceeding kind* for *exceedingly kind*, &c. *Note*, Adverbs may be derived from almoſt every Part of Speech, even from *Proper* Names; as from *Demoſthenes*, *Socrates*, &c. come *Demoſthenically*, *Socratically*, &c.

There

There are alſo a great Variety of *Words* borrowed from other Languages, viz. from the *Latin*, *French*, *Greek*, &c. but as the Engliſh Scholar is not ſuppoſed to be acquainted with theſe Languages, I ſhall omit the Derivation of them, and refer him for Information herein to our beſt Engliſh Dictionaries.

Of SYNTAX.

SYNTAX is the right Ordering or Diſpoſing of Words in a Sentence, and conſiſts of two Parts, viz. *Concord* and *Government*.

Of CONCORD.

Concord is the Agreement which one Word has with another in *Perſon*, *Caſe*, *Gender*, or *Number*.

There are three *Concords*.

The *firſt* between the *Nominative Caſe* and the *Verb*.
The *ſecond* between the *Subſtantive* and the *Adjective*.
The *third* between the *Antecedent* and the *Relative*.

FIRST CONCORD.

Rule I.

The Verb agrees with its Nominative Caſe in *Number* and *Perſon*; as, *I walk*. *Thou art inſtructed*. *The Birds ſing*.

Note 1. Every Verb, except the *Infinitive*, hath its Nominative Caſe either expreſſed, or implied: For as a Verb denotes either *Action*, or *Paſſion*, or *Being*; and as there can be *no* Action without an Agent, *nor* Paſſion without a Patient, *nor* Exiſtence or Being without Something exiſting, it is inconſiſtent with a Verb to be without a Nominative Caſe: Thus in the Phraſe, *awake*, *ariſe*, *or be for ever fall'n*; the Nominative *Ye* is underſtood. Hence it is evident, that there is no ſuch Thing in Engliſh, nor indeed in any Language.

Language, as a Sort of Verbs, which are really *Impersonal*.

Obs. 1. The Neuter Pronoun *it*, which stands before Verbs of that Denomination, is sometimes employed to express the *Subject* of any Discourse or Enquiry; as,

'Twas at the Royal Feast, for Persia won
By Philip's warlike Son. DRYDEN.

It happen'd on a Summer's Holiday,
That to the Green-wood Shade he took his Way. Ibid.

Who is it in the Press that calls on me?
SHAKESPEAR.

——— the *State* or *Condition* of any Person or Thing; as,

How is it with you, Lady?
Alas! how is it with you? SHAKESPEAR.

——— the *Thing*, whatever it be, that is the *Cause* of any Effect or Event, or any *Person* considered merely as a Cause, without Regard to proper Personality; as,

You heard her say herself, it was not I.
'Twas I that kill'd her. SHAKESPEAR.

Obs. 2. *It* usually represents a single Object only; though sometimes more than one; as,

'Tis these that early taint the Female Soul. POPE.

'Tis they that give the great Atrides Spoils;
'Tis they that still renew Ulysses toils. PRIOR.

Who was't came by?
'Tis two or three, my Lord, that bring you Word,
*Macduff is fled to England.** SHAKESPEAR.

Note 2. Every Nominative Case, except the Case

* See Ward's Practical Grammar, Page 117; and Lowth's Introduction, Page 97.

Absolute,

Abſolute, belongs to ſome Verb either expreſſed or implied; as in the *Anſwer* to a Queſtion, *Who wrote this Copy?* Anſwer, *James*: i. e. *James wrote it.* Or when the Verb is underſtood; as,

To whom thus Adam: i. e. *ſpake.*

Obſ. 1. In Order to find out the Nominative Caſe, aſk the Queſtion *who?* or *what?* with the Verb, and the Word that anſwereth the Queſtion is the Nominative Caſe to it.

Obſ. 2. All Nominative Caſes are of the *third* Perſon, except the Pronouns *I* and *thou* in the Singular Number; and *we* and *ye* or *you* in the Plural.

Obſ. 3. The Nominative Caſe is commonly ſet before the Verb; though it is ſometimes ſet after the Verb, if it be of a *Simple* Tenſe; and between the Auxiliary, and the Verb or Participle, if of a *Compound*; thus,

1ſt. When a Queſtion is aſked, a Command given, or a Wiſh expreſſed; as, *Confideſt thou in me. Read thou. May you be happy. Long live the King.*

2d. When a Suppoſition is made without the Conjunction *if*; as, *Were it not for this. Had I been there.*

3d. When a Verb *Neuter* is uſed; as, *On a ſudden appeared the King.*

4th. When the Verb is preceded by the Adverbs *here, there, then, thence, hence, thus,* &c. as, *Here am I. There was he ſlain. Then cometh the End. Thence ariſeth his Grief. Hence proceeds his Anger. Thus was the Affair ſettled.*

5th. When a ſentence depends on *neither* or *nor*, ſo as to be coupled with another Sentence; as, *Ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die.*

Note, The *Accuſative* Caſe is ſet between the *Auxiliary* and the Verb of the *firſt* and *third* Perſons in

in both Numbers of the *Imperative Mood*, inſtead of a *Nominative*; as, *Let me ſpeak. Let him go. Let us riſe. Let them walk.*

Rule II.

When the Nominative Caſe has no *Perſonal* Tenſe of a Verb, but is ſet before a Participle independently on the reſt of the Sentence, in that Caſe it is ſaid to be *Abſolute*; as,

The King coming, the Enemies fled.
Shame being loſt, all Virtue is loſt.

Rule III.

Two or more Nominative Caſes *Singular* joined together by one or more Conjunctions *Copulative*, require a Verb Plural; as,

Honour and Glory incite Courage and Virtue.

Obſ. If the Nominative Caſes ſo joined be of different Perſons, the Verb *Plural* agrees with the *firſt* Perſon in Preference to the *ſecond*, and with the *ſecond* in Preference to the *third*; as,

You and I do play; that is, *we.*
She and you did dance; that is, *ye.*

The ſame holds with Reſpect to the *Plural* Pronoun following the Verb, when it denotes, or refers to, the Nominative Caſe before it; as,

You and he ſhared it between you.
He and you and I won it at the Hazard of our Lives.

Obſ. Sometimes when the Verb can be affirmed of each of the Nominative Caſes ſingly by itſelf, it may agree with that which it ſtands neareſt to, and be underſtood to the Reſt; as,

John and James and I was at Church.

The ſame holds, when they are connected by a Conjunction *Disjunctive*; as, *That Opinion cannot be right, which either Reaſon or Religion condemns.*

Rule IV.

Rule IV.

A Noun implying *Number* or a *Multitude* in the Nominative Caſe, requires the Verb to be in the *Singular* or *Plural* Number, according as it has Reſpect to a *Whole*, or the *Parts* that compoſe it; as,

My People doth not conſider.

The Aſſembly of the Wicked have incloſed me.

Rule V.

The Infinitive Mood, or ſome Part of a Sentence, is ſometimes put as the Nominative Caſe to the Verb; as,

To ſtudy is inſtructive.

A Deſire to excel others in Virtue and Learning is a commendable Ambition.

SECOND CONCORD.

Rule.

The *Adjective*, the *Pronoun Adjective*, and the *Participle*, are joined without varying their Termination to their Subſtantives in *Caſe*, *Gender*, and *Number*; as, *A good Life. Fierce Dogs. My Duty. Your Servants. The foaming Sea. Learned Authors. Paſt Labours.*

Excep. The *Definitive* Pronouns, *this*, *that*, and *another*, make their Plurals *theſe*, *thoſe*, *other*; as,

This Houſe; *theſe Houſes.*

That Hat; *thoſe Hats.*

Another Road; *other Roads.*

Note, *Another* takes the Sign of the Genitive Caſe, when its Subſtantive is underſtood; as,

Malice is glad at another's Misfortune.

Every *Adjective*, *Pronoun Adjective*, and *Participle*, relates to ſome Subſtantive, or ſome Part or Parts of Speech in the Place of it, either expreſſed or underſtood; as, *The wiſe*, *the virtuous*, that is, *Perſons.*

Obſ. Some-

Obſ. Sometimes the Subſtantive becomes a Kind of Adjective, and has another Subſtantive joined to it by a Hyphen; as, *A Sea-Fiſh, a Silver-Tankard.*

Sometimes the Adjective becomes a Subſtantive, and has another Adjective joined to it; as,

The vaſt Immenſe of Space.

Note, When an Adjective has a Prepoſition before it, the Subſtantive being underſtood, it takes the Nature of an *Adverb*, and is conſidered as an *Adverb*; as, *in general, in particular, in earneſt,* &c. that is, *generally, particularly, earneſtly.*

Obſ. 1. If the *Poſſeſſive* Pronouns be ſeparated from their Subſtantives by a Verb; or if they anſwer a Queſtion, they vary their form; thus *my becomes mine; thy, thine; our, ours; your, yours; her, hers; their, theirs;* as, *This Book is mine. This Hat is thine. This Houſe is ours. This Cloak is yours. This Fan is hers. This Eſtate is theirs. Whoſe Hat is that?* Anſ. *Mine. Whoſe Book is this?* Anſ. *Thine.*

Obſ. 2. *Mine* and *thine* are ſometimes uſed for *my* and *thy* before Subſtantives beginning with a Vowel, or *h* ſilent; as, *Mine Arm; thine Eye; mine Honour, thine Honour.*

Note, Mine, thine, his, her's, its, our's, your's, and *their's,* are frequently uſed for the Genitive Caſes of *I, thou, he, ſhe, it, we, ye,* and *they.* They are only *Poſſeſſives* when *own* may be added to them; thus,

A Hawk took a Pigeon in his Neſt.

Here if we mean the *Hawk's Neſt, his* is a *Poſſeſſive*; if we mean the *Pigeon's Neſt, his* is a *Genitive.*

Obſ. Theſe Genitives *of mine, of thine, of his, of hers, of its, of ours, of yours, of theirs,* coming after a Subſtantive to which they refer, are frequently uſed for *my, thy, his, her, its, our, your, their,* and conſidered as agreeing with it; as, *This Friend of mine;*

that

that is, *this my Friend. This Son of thine*; that is, *this thy Son*, &c.

The *Definitive* Pronouns *other, any, ſome, the ſame*, are joined to Subſtantives in both Numbers; as,

The other Man; other Men.
Any Man; any Men.
Some Man; ſome Men.
The ſame Man; the ſame Men.

Note, Other makes *others* in the *Plural* Number, when its Subſtantive is not joined to it, but referred to or underſtood; as,

Some Boys were reading; others were writing.

One is joined to Subſtantives in the *Singular* Number only; but takes the Sign of the *Genitive* Caſe, when its Subſtantive is underſtood; as, *The Day of one's Death is better than the Day of one's Birth.*

One frequently ſtands as a *Subſtantive* with an *Adjective* prefixed to it; and in that Caſe it admits of the *Plural* Sign; as, *How long, ye ſimple ones, will ye love Simplicity?*

Sometimes it is uſed in an *Indefinite* Senſe; as, *One is apt to think*; that is, *any one.*

The *Diſtributive* Pronouns *each, every, either, neither, whether*, are joined to Subſtantives in the *Singular* Number only; as,

I had great Enemies on each ſide.
At every Word ſhe ſhed Tears.
If he had been on either Side.
They moved neither way.
I know not whether Road is neareſt.

Excep. *Every* is joined to Subſtantives in the *Plural* Number, when it denotes a *Collective* Quantity; as, *Every ſix Months.*

Cardinal Numbers expreſſing more than one, are commonly joined to Subſtantives in the *Plural* Number; as, *Nineteen Years. Thirty Pounds.* Some-

Sometimes they are joined to Subſtantives in the *Singular* Number; as, *Twenty Head of Cattle. Sixty Foot of Timber.*

Note, Cardinal Numbers, when they are ſeparated from their Subſtantives, frequently take the *Plural* Sign; as, *He counted them by Tens, Twenties,* &c.

They likewiſe take the Sign of the *Genitive* Caſe; as, *I will not deſtroy it for Twenty's Sake.*

Ordinal Numbers joined together by a Conjunction *Copulative,* require a *Subſtantive Plural*; as, *About the third and fourth Centuries.*

But by a Conjunction *Disjunctive,* a *Subſtantive Singular*; as, *About the third or fourth Century.*

The Adjectives *all, more,* and *moſt,* are joined to Subſtantives in both Numbers, but with different Significations; thus,

All, when joined to a Subſtantive *Singular,* ſignifies the whole Quantity; as, *all the Wine.*

When to a Subſtantive *Plural,* the whole Number; as, *all the Men.*

More, when joined to a Subſtantive *Singular,* ſignifies a greater quantity; as, *more Wine.*

When to a Subſtantive *Plural,* a greater Number; as, *more Men.*

Moſt, when joined to a Subſtantive *Singular,* ſignifies the greateſt Quantity; as, *moſt Wine.*

When to a Subſtantive *Plural,* the greateſt Number; as, *moſt Men.*

Many, when joined to a Subſtantive *Singular* with an Indefinite Article before it, ſignifies a great Number taken ſeparately; as, *many a Man.*

When joined to a Subſtantive *Plural,* a great Number taken collectively; as, *many Men.*

Enough is joined to a Subſtantive *Singular,* and ſignifies Quantity; as, *Wine enough.*

Enow is joined to a Subſtantive *Plural*, and ſignifies Number; as, *Books enow.*

Much is joined to a Subſtantive *Singular*, and ſignifies a great Quantity; as, *much Loſs.*

Note, The *Adjective* is commonly placed *before* the Subſtantive; though ſometimes *after* it: thus,

1ſt. When ſomething depends upon the *Adjective*; as, *A Man deſirous of Fame.*

2d. When the *Adjective* is *emphatical*; as, *Alexander the Great.*

3d. When *two* or *more Adjectives* belong to one *Subſtantive*; as, *A Man juſt, wiſe, and charitable.*

4th. When the Subſtantive depends on a *Verb*, and the Adjective expreſſes ſome Circumſtance attending it; as, *Adverſity makes a Man great.*

5th. When an *Adverb* goes before the Adjective; as, *A Man greatly admired,*

THIRD CONCORD.

Rule I.

The *Relative* Pronoun agreeth with its *Antecedent* in *Gender*, *Number*, and *Perſon*; and if no Nominative Caſe come between the *Relative* and the *Verb*, the *Relative* is the Nominative Caſe to the *Verb*; as, *I, who love*; *thou, who teacheſt*; *the Bow, which is broken*; *the Ships, that were taken*; *I told you what would happen.*

Who relates to *Perſons*; *which* to *Things* or *Irrational Animals*; *that* to *both*; *what* includes both the Antecedent and the Relative, and implies the *Thing which.*

Note 1. When the Relative refers to two or more Antecedenst, it is in the Plural Number; as, *Study Virtue and Honeſty, which* [Virtue and Honeſty] *will make thee reſpected.* And if they be of different *Perſons,*

Perſons, it agrees with the *firſt* Perſon in Preference to the *ſecond*; and with the *ſecond* in Preference to the *third*; as,

I and thou, who play; that is, *we who play.*

Thou and he who eſcaped; that is, *ye who eſcaped.*

In order to find out the *Antecedent*, aſk the Queſtion *who?* or *what?* with the Verb, and the Word or Clauſe that anſwereth the Queſtion is the *Antecedent* to the *Relative.*

The *Antecedent* is frequently omitted, eſpecially in *Poetry*; as,

Who ſteals my Purſe, ſteals Traſh, that is, *he who*, &c.

It has already been obſerved, that the Word *that* is ſometimes a *Relative Pronoun*, ſometimes a *Definitive*, and ſometimes a *Conjunction.*

Now, in order to enable the Learner to diſtinguiſh which of them it is, it is to be noted, that it is a *Relative*, when it may be turned into *who* or *which* without deſtroying the Senſe; as,

Here am I that [who] *borrowed your Grammar.*

This is the Horſe that [which] *I rode upon.*

——— a *Definitive*, when it is followed immediately by a *Subſtantive* to which it is either joined, or refers; as,

I love that Boy, who played with me laſt Night.

That which you told me, was true; that is, *that Story which.*

——— a *Conjunction*, when it cannot be turned into *who* or *which* without deſtroying the Senſe; as,

I am glad that thou art come.

In this Phraſe *that* cannot be turned into *who* or *which*: for to ſay *I am glad who thou art come*; or *I am glad which thou art come*, would be abſolute Nonſenſe.

Obſ. As, when redditive to *as*, *ſo*, or *ſuch*, Mr. WARD ſays, frequently ſupplies the Place of a Relative; as,

He has done as well as could be expected.

He has not done ſo well as could be expected.

So likewiſe, "*Such Precepts as tend to make Men good, may be divided into ſuch as enjoin Piety towards God, and ſuch as require the good Government of ourſelves.*"

Here the Words *as well as*, *ſo well as*, are equivalent Expreſſions to *well in a Degree, equal to any Degree which* could be expected; as alſo *ſuch Precepts as tend*, &c. are equal to *Precepts of thoſe Kinds which tend*, &c. *

Note 2. When the *Relative* Pronouns *who*, *which*, and *what*, become *Interrogative*, they refer to the Perſons or Things expreſſed in the *Anſwer*, and agree with them accordingly; as,

Who is here? Anſwer, *The Maſter.*

Which is Mr. W? Anſ. *The Gentleman in red.*

Which are the Books of Accounts? Anſ. *Thoſe in the Window.*

What is this? Anſ. *A Grammar.*

What are theſe? Anſ. *Pens.*

In the above Examples it is evident, that the particular *Perſons* or *Things* referred to by the *Interrogative* Pronouns are not fully known in the Mind of the Enquirer, till the Anſwer determines them.

Which, when it is an *Interrogative*, has Relation to *Perſons* or *Things*.

Note 3. When two preceding Nouns or Parts of a Period have been mentioned in the foregoing Sentence, and Something is to be ſaid of them by *this*, *that*, *theſe*, *thoſe*, *the one*, *the other*; *this*, or *theſe*, or *the one*, commonly refers to the *laſt* mentioned Noun,

* See Ward's Practical Grammar, Page 95.

or

or Part of a Period; and *that*, or *thoſe*, or *the other*, to the *firſt*; as, *Place me among Princes or among Beggars, that ſhall not make me proud, nor this aſhamed.*

A man had better fall in with Crows than with Flatterers; for theſe devour the Living, but thoſe the Dead.

Virtue and Vice divide the World between them; the one hath the greater Part, the other is more deſirable.

Excep. Sometimes *the one* refers to the *firſt* mentioned Noun, or Part of the Period, and *the other* to the *laſt*; as,

Chuſe Wiſdom rather than Folly; for the one will make thee honourable, the other contemptible.

Note 4. Sometimes the *Relative* agrees with the *Pronoun Subſtantive*, which is underſtood in the *Poſſeſſive*; as,

I envy thy Happineſs [thou] *who, having a great deal, thinkeſt thou haſt enough.*

Rule II.

If a *Nominative* Caſe come between the *Relative* and the *Verb*, the *Relative* is governed by the *Verb*, or a *Prepoſition*, or ſome *other Word* in the *ſame Clauſe*; as,

Men commonly hate him, whom they fear.

Virtue makes us love thoſe, in whom itſelf ſeems to be.

The Man whoſe Fame is loſt, is miſerable.

The Relatives *who*, *which*, and *that*, though in the Caſe which the Verb, Prepoſition, or the Word they are governed by requires, are always placed before the Verb.

Obſ. 1. When the Relatives *who* and *which* are governed by a Prepoſition, the Prepoſition may ſtand either immediately before them, or after the Verb in the ſame Clauſe; as,

John, with whom I converſed; or *whom I converſed with.*

The Thing of which I ſpoke; or *which I ſpoke of.*

Obſ. 2. *That* does not admit of a Prepoſition before it; but if a Prepoſition be required, it is ſet after the Verb; as,

The Thing that I ſpoke of; *not the Thing of that I ſpoke.*

Note, The *Relative* is often omitted; as,

The Man I love; that is, *whom I love.*

The Horſe I rode upon; that is, *which I rode upon.*

Sometimes both the *Relative* and *Prepoſition* are omitted; as,

In the Temper of Mind he was then; that is, *in which he was then.*

Of GOVERNMENT.

Government is that Power which one Part of Speech has over another in directing its *Caſe*, *Mood*, *Tenſe*, *Number*, &c.

Of the Government of Subſtantives.

Rule I.

One Subſtantive governs a ſecond in the *ſame Caſe*, when the latter is added to deſcribe or explain the former more fully; as,

Plato, the Philoſopher.

Raſhneſs, the Picture of a Fool.

Note, This Manner of Conſtruction is called *Appoſition* in Grammar.

Rule II.

One Subſtantive governs a ſecond in the *Genitive* Caſe with the Prepoſition *of* before it, when the latter is

is added to expreſs the *Perſon* or *Thing* to which the former belongs; as,

The Son of God,
The Law of Nature.

Obſ. 1. The ſecond Subſtantive is frequently put firſt, and ends in *s* with an Apoſtrophe before it; as,

The Lord's Name be praiſed.

Note, If three or more Subſtantives be connected by *and, or, nor,* the *Genitive* Caſe may be formed from the laſt, and underſtood to the reſt; as,

Theſe are Abraham, Iſaac, and Jacob's Poſterity.
It is either Homer, Virgil, or Ovid's Works.
It is neither John, James, nor William's Pen.

Obſ. 2. Sometimes the ſecond Subſtantive ſtands alone, the former Subſtantive by which it is governed being underſtood; as,

I called at the Bookſeller's; that is, *Shop.*

Obſ. 3. Sometimes the *ſecond* Subſtantive governs a *third*; as,

The Infamy of the Vices of the Father often redounds to the Son.

Obſ. 4. Sometimes the ſecond Subſtantive takes the Prepoſitions *to, for, in, on, by, between,* &c. before it; as,

He is a Slave to Buſineſs,
He has a Taſte for Painting.
He has ſkill in Muſic.
He has wrote a Diſſertation on Prophecy.
He is a Lawyer by Profeſſion.
Diſtinctions between Kindneſſes are to be made.

Obſ. 5. The *Genitive Caſes* of *Pronouns Subſtantive* are commonly turned into their reſpective *Poſſeſſive*; thus, we do not ſay, *the Eſtate, Trade, Situation of me, of thee, of him, of us, of you, of them*; but *my, thy, his, our, your, their Eſtate, Trade, Situation.*

Excep. In ſome Inſtances it is neceſſary to make Uſe of the *Genitive* Caſe of the *Pronoun Subſtantive* inſtead of the *Poſſeſſive*, to determine the Meaning: thus, *the Picture of me, of thee*, &c. deſcribes a Picture reſembling *myſelf, thyſelf*, &c. whereas *my, thy*, &c. Picture, may denominate only a Picture in *my, thy, Poſſeſſion.*

Obſ. 6. The *Genitive Caſes* of the Names of *Nations, Cities, Metals, Virtues*, &c. are frequently turned into their correſponding Adjectives: thus, we equally ſay the *Engliſh Fleet*, and the *Fleet of England*; the *Roman Emperors*, and the *Emperors of Rome*; a *Golden Cup*, and a *Cup of Gold*; a *wiſe Man*, and a *Man of Wiſdom.*

But when a *vicious* or *diſgraceful* Character is to be deſcribed, the *Adjective*, and not the *Genitive*, is uſed; thus we ſay a *fooliſh, vicious, covetous Man*; not a *Man of Folly, of Vice, of Covetouſneſs.*

Of the Government of Adjectives.

Adjectives with a Genitive.

Rule I.

Adjectives govern a *Genitive* Caſe of the Word depending upon them, when the Senſe admits of the Prepoſition *of* before it; as,

Deſirous of Honour.
Conſcious of Guilt.

Rule II.

Adjectives that ſignify a Part of ſome Number or Whole, whether put *affirmatively*, or by Way of *Queſtion*; or that ſignify *Number*; as *one, two, three*, &c. *firſt, ſecond, third*, &c.; or of the *Comparative* or *Superlative* Degree, govern a *Genitive* Caſe; as,

Some

Some of the Philoſophers.
One of the Muſes.
The firſt of the Company.
The elder of the Brothers.
The beſt of Friends.

Note 1. The Ordinal Numbers *firſt, ſecond, third,* &c. when they ſignify Proximity of *Degree, Order,* or *Succeſſion,* govern an *Ablative* Caſe expreſſed by *from,* or *after,* &c. or a *Dative,* by *to*; as,

The firſt from or after thee.
The ſecond to none.
The third from Æneas.

Note 2. Adjectives of the *Comparative* or *Superlative* Degree, govern an *Ablative* Caſe of the Word that ſignifies the Meaſure of *Exceſs* or *Defect* with the Preposition *by*; as,

Taller by a Foot.
Neareſt by a Mile.

The Prepoſition is ſometimes omitted; as,

The Sun is many Times bigger than the Earth.

Obſ. A Noun following the Conjunction *than* or *as* in Compariſon, is not governed by the *Comparative* Adjective, but agrees with the Verb, or is governed by the Verb or Prepoſition expreſſed or underſtood; as,

Nothing is more lovely than Virtue; that is, *than Virtue is.*

You are not ſo tall as I; that is, *as I am.*

You think him handſomer than me; that is, *than you think me.*

He beſtowed more favours on him than me; that is, *than on me.*

Excep. The Relatives *who* and *which,* having Reference to no Verb or Prepoſition underſtood, but

only to their Antecedents, when they follow *than*, are always in the *Ablative* Caſe; as,

Nero, than whom none was of a more cruel Diſpoſition.

Study for Knowledge, than which nothing is more pleaſant.

Adjectives with a Dative.

Rule.

Adjectives govern a *Dative* Caſe of the Word depending upon them, when the Senſe admits of the Prepoſition *to* or *for* before it; as,

Profitable to the Body.

Fit for War.

Adjectives with an Accuſative.

Rule.

Adjectives govern an *Accuſative* Caſe of the Word depending upon them, when the Senſe admits of *no* Prepoſition before it; as,

Twenty Yards long.

Three Miles diſtant.

Forty Years old.

Adjectives with an Ablative.

Rule.

Adjectives govern an *Ablative* Caſe of the Word depending upon them, when the Senſe admits of the Prepoſition *in, with, for, from* or *by* before it; as,

Equal in Age.

Pale with Anger.

Worſe for Liberty, &c.

Of the Government of Verbs.

Verbs with a Nominative Caſe.

Rule.

Verbs *Neuter* or *Paſſive* govern a *Nominative* Caſe of the Word depending upon them, which refers to the *Nominative* Caſe before the Verb; as,

I am

I am he.
Life is ſhort.
I go lame.
Thou dreameſt waking.
Reaſon is called Virtue.

Obſ. 1. If the Verb be in the *firſt* or *third* Perſons of the *Imperative* Mood, the Word depending upon it muſt be in the ſame Caſe with *that* which ſtands between the *Auxiliary* and the *Verb*; as,

Let me be him.
Let him be called John.
Let us be them.
Let them be eſteemed prudent.

Obſ. 2. If the Verb be in the *Infinitive* Mood, and a Caſe ſtand between it and a former Verb, the Word depending upon it muſt be in the ſame Caſe; as,

I took it to be him.
Nobody will allow Poets to be indifferent.
It is not given to all to be noble and wealthy.

Obſ. 3. If the Infinitive have no Caſe before it, the Word depending upon it refers to the *Nominative* Caſe of the former Verb; as,

We all deſire, and hope to become old Men.
We wiſh to be happy.
He deſires to be accounted learned.

Verbs with an Accuſative.

Rule I.

Verbs Tranſitive govern an *Accuſative* Caſe of the Word depending upon them, which expreſſes the Object; as,

Virtue procures Friendſhip.
Cruel Wars deſtroy Kingdoms,

Note, In order to diſtinguiſh a *Tranſitive* from an *Intranſitive* Verb, aſk the Queſtion *whom* or *what*

with the Verb, and if a rational Anſwer can be given to it, the Verb is *Tranſitive*, if not *Intranſitive*.

Obſ. Verbs *Intranſitive* may govern an *Accuſative* Caſe of the Word which expreſſes the *ſame* Signification with the Verb; as,

I have ſerved an honeſt Service.
He lived a virtuous Life.

Note, When the Word following the *Intranſitive* or *Neuter* Verb denotes only the Circumſtance of the *Action* or *State of Being*, a Prepoſition is underſtood; as,

He walked a Mile, that is, *through the Space of a Mile.*
He ſlept all Night, that is, *through all the Night.*

Rule II.

Verbs govern an *Accuſative* Caſe of the *Word* that betokens *Continuance* of Time, and anſwers to the Queſtion *how long?* as,

He loitered a whole Week.

Obſ. The Time *how long* is ſometimes expreſſed by *for*, *within*, &c. as,

He is gone for a Month.
I expect him at home within a few Days.

Verbs with a Genitive.

Rule.

Verbs govern a *Genitive* Caſe of the Word depending upon them, when the Senſe admits of the Prepoſition *of* before it; as,

I accuſed him of Diſhoneſty.
He is acquitted of Cowardice.

Note, When the Prepoſition *of* is put for *from*, *out of*, *about*, or *concerning*, the Word following it is in the *Ablative* Caſe; as,

He required of him a Song.
God formed Man of the Duſt of the Ground.
He ſpake handſomely of him.

Verbs with a Dative.

Rule.

Verbs govern a *Dative* Caſe of the Word depending upon them, when the Senſe admits of the Prepoſition *to* or *for* before it; as,

Virtue affords true Comfort to all Men.
Snares are laid for us.

Obſ. 1. Sometimes the Prepoſition *before* is uſed inſtead of *to*; as,

Death is to be preferred before Baſeneſs.

Obſ. 2. Sometimes the Prepoſition is omitted; as,

The Judge promiſed my Brother a Pardon.
My Father procured me Money and Books.

Note 1. The Verb *to compare* governs a *Dative* with *to*; or an *Ablative* with *with*; as,

It is abſurd to compare a Dwarf to a Giant.
What can be compared with Friendſhip?

Note 2. When the Prepoſition *for* refers to the *Price* for which, or the *Cauſe* or *Reaſon* why, the Word following it is in the Ablative Caſe; as,

He ſold his Country for Gold.
Men were born for the Sake of Men.

Verbs with an Ablative.

Rule I.

Verbs govern an *Ablative* Caſe of the Word depending upon them, when the Senſe admits of the Prepoſitions *by, from, with, at, on, upon,* &c. before it; as,

Nature is poliſhed by Learning and Art.
Death frees a Man from Cares.
Dogs defend themſelves with their Teeth.
Virtue is valued at a great Rate, &c.

Rule

Rule II.

Verbs Paſſive govern an *Ablative* Caſe of the *Agent* or *Doer*, with the Prepoſition *of* or *by* before it; as,

He is praiſed of thoſe, he is blamed of them.
Death is not to be feared by good Men.

Rule III.

All Verbs govern an *Ablative* Caſe of the Name of any *Place*, or *Part of Time*, that anſwereth the Queſtion *where* or *when*, with the Prepoſition *in*, *at*, *on*, or *upon* before it; as,

My Brother lives in London.
Plato died in his eight-firſt Year.
He intends to ſet out at ſix of the Clock.
He arrived on Saturday.
Let the Plowman reſt upon a Holyday.

Note, The Prepoſition *in* or *on* is often underſtood before Nouns referring to *Time*; as,

Death hangs over us every Hour, that is, *in every Hour.*
He came this Day, that is, *on this Day.*

Verbs, &c. *with an Infinitive Mood.*

Rule I.

Verbs, *Participles*, *Adjectives*, and *Subſtantives*, govern Verbs in the *Infinitive Mood*; expreſſed if *Active*, by the Sign *to*; if *Paſſive*, by *to be*; as,

Idle Boys love to play.
A good Man delights to be admoniſhed.
What is more abſurd than an old Man beginning to live?
It is not eaſy to fly without Wings.
Now is the Time to plough.

Obſ.

Obſ. The Verbs *bid, dare, need, make, ſee, hear, feel*; as alſo *let*, and ſometimes *have*, not uſed as Auxiliaries, and perhaps a few others, have commonly other Verbs following them in the *Infinitive Mood* without the Sign *to*; as

I bade him come.
You dare not do it.
They need not ſtay, &c.

Note, When the Verb *dare* ſignifies to *defy* or *challenge*, the Verb in the *Infinitive* Mood takes the Sign *to* before it; as

I dare thee but to do it.

Obſ. A Verb in the *Infinitive* Mood has often no other Word by which it may be governed, and in that Caſe it is ſaid to be put *Abſolute*, ſupplying the Place of the Conjunction *that* with the *Potential Mood*; as,

To confeſs the Truth I was in Fault, that is, *that I may confeſs*, &c.

Note, A Verb in the *Infinitive* Mood has much the Nature of a *Subſtantive*, expreſſing the *Action* itſelf which the Verb ſignifies, and ſupplying the Place of the Caſe after the *Verb*, *Participle*, *Adjective*, &c. thus in the

Nominative. *To live well is to live twice.*
Genitive. *Fond to ſpread Friendſhip.*
Dative. *Obliged to break his Promiſe.*
Accuſative. *I deſire to learn.*
Ablative expreſſing the *Cauſe* or *Purpoſe why*.
I came to be inſtructed.

Obſ. The Preposition *for* was formerly placed before the *Infinitive Mood*, when uſed to expreſs the *Cauſe* or *Purpoſe why*; as,

All their Works they do for to be ſeen of Men.

But the Uſe of the Preposition in this, and the like Phraſes is now become obſolete.

Of

Of the Government of Participles.

Rule.

Participles govern the ſame Caſes as the Verbs do from which they are derived; as,

Accuſed of Treaſon.
Given to Pleaſure.
Hating Sin.
Abounding in Riches.

Obſ. 1. Participles ending in *ing* after a *ſimple* Verb, or taking the Prepoſitions *of*, *to*, *for*, or *in* before them, ſerve ſometimes inſtead of the Verbs in the *Infinitive Mood*; as,

I love reading; that is, *to read.*
He is deſirous of learning; that is, *to learn.*

Note, The Participle ſometimes takes the Article *a* before it, when it comes after a Verb of Motion; as,

He is gone a fiſhing.
They are gone a walking.

Obſ. 2. Participles ending in *ing* with a Prepoſition before them, and ſtill retaining their Government, anſwer to what is called in *Latin* the *Gerund*; as,

Deceive not thy Friend, by promiſing much, and then performing little or nothing.

Obſ. 3. Participles ending in *ing* with an Article before them, and the Prepoſition *of* after them, become Subſtantives expreſſing the Action itſelf which the Verb ſignifies; as,

Temperance is a Moderating of the Deſires governed by Reaſon.

Obſ. 4. Participles are often put *Abſolute*, in the ſame Manner, and to the ſame Senſe as Verbs in the *Infinitive* Mood; as,

This, generally ſpeaking, is the Conſequence.

Of

Of the Government of Adverbs.

Rule.

Adverbs of *Quality*, whether in the *Poſitive*, *Comparative*, or *Superlative* Degree, govern the ſame Caſes as the *Adjectives* in the like Degrees of Compariſon do, from which they are derived; as,

It behoves us to live agreeably to Reaſon.
He acted the more wiſely of the two.
He behaved more politely by much, than you.
My Friend ſpeaks the moſt elegantly of all.

Note, The Adverbs of Place, *here*, *there*, *where*, with a Prepoſition ſubjoined; as alſo *hence*, *thence*, *whence*, with or without a *Prepoſition* prefixed, have the Nature and Conſtruction of Pronouns; as,

hereof	for	*of this.*
thereof		*of that.*
whereof		*of which, or what.*
hereby		*by this.*
thereby		*by that.*
whereby		*by which, or what.*
hereupon		*upon this.*
thereupon		*upon that.*
whereupon		*upon which, or what.*
hereabouts		*about this Place.*
thereabouts		*about that Place.*
whereabouts		*about which, or what Place.*
herein		*in this.*
therein		*in that.*
wherein		*in which, or what.*
herewith		*with this.*
therewith		*with that.*
wherewith		*with which, or what.*
hence		*from this Place, Cauſe, &c.*
thence		*from that Place, Cauſe, &c.*
whence		*from which, or what Place, Cauſe, &c.*

Obſ.

Obſ. The *Adverb* is generally placed,

1. Before *Adjectives*; as, *he is a very good Scholar.*
2. After Verbs *Intranſitive* or *Neuter*; as,
   He runs ſwiftly.
   He lay quietly.
3. After the Caſe following a *Tranſitive* Verb; as,
   He puniſhed him ſeverely.
4. Between the *Auxiliary* and the Participle; as,
   He was tenderly treated.

Of the Government of Prepoſitions.

Rule I.

Prepoſitions uſed in the Engliſh Language, which are not the *Signs* of *Caſes*, govern Words depending upon them in the *Accuſative* Caſe; as,

Piety towards God is the Duty of all Men.
The Servants come behind the Maſter.
The Murderer fled beyond the Sea, &c.

Rule II.

Prepoſitions which are the *Signs* of *Caſes* govern Words depending upon them in the Caſes they are reſpectively the Signs of; as,

Ill Reports do harm to him that utters them.
Every Delay of Repentance is a Cheat upon ourſelves.
Write Injuries in Duſt, but Kindneſſes in Marble.
Wicked Men are at continual Variance with themſelves.
Knowledge without Virtue is but learned Ignorance.
He went an Errand for the Maſter, &c.

Note, The Prepoſition *for*, when it ſignifies the *Scope* or *End* of an Action, governs an Accuſative Caſe; as,

Abuſe of Mercy ripens us for Judgment.

When it is put for *inſtead of*, an Ablative; as,

I will write for [inſtead of] *thee.*

Of

Of the Government of Conjunctions.

Rule I.

Conjunctions couple the ſame *Caſes*, *Moods* and *Tenſes*; as,

Religion is the Foundation and Support of Morality.
Virtue procures and preſerves Friendſhip.

Note, Sometimes the Senſe of the Conſtruction requires the Nouns to be put in different Caſes, and the Verbs in different Moods and Tenſes; as,

True Happineſs is of a retired Nature, and an Enemy to Pomp and Noiſe.

They ſubmit it to your Cenſure, and ſhall have you in greater Veneration.

Rule II.

A Verb in the Infinitive Mood is often coupled with a *Noun*, or *Pronoun Subſtantive*; as,

Learn Juſtice, and not to contemn God.

He is not ſo weak, as to approve of a Thing not enquired into.

Obſ. 1. When the Tenſes are the ſame, if the former Verb be *Compound*, the latter ſhould be ſo too; and though the *Auxiliary* may be left out, it muſt be underſtood; as,

Doth he not leave the ninety and nine in the Wilderneſs, and go (not *goeth*, &c.

Obſ. 2. When different Moods of the ſame Verb are joined together by a Conjunction, if the former be *Compound*, the latter muſt be ſo too; as,

There may poſſibly, but there ſeldom does happen (not *happens*), &c.

Note, *Do*, *did*, *have*, *had*, *ſhall*, *will*, *may*, *might*, and the reſt of the *Auxiliaries* of the *Compound Tenſes*, are frequently uſed alone, to ſpare the Repetition of the Verb; as,

He

He regards his Word; *but you do not.*
We ſucceeded; *but they did not.*
I have learned my Taſk; *but you have not.*
They muſt and ſhall be puniſhed; that is, *they muſt be puniſhed.*

Rule III.

The Conjunctions *if*, *though*, *except*, *leſt*, *before*, *ere*, *till*, *until*, *howſoever*, *unleſs*, *whether*, with the Indefinites *whoſoever* and *whatſoever*, frequently govern a *Subjunctive* Mood, when the Senſe is *doubtful* or *uncertain*; as,

If I be perceived I will leave off.
Though he ſlay me, yet will I truſt in him.

They likewiſe govern a *Potential* Mood; as,

The Day would fail me, if I ſhould recount them all.
Though they ſhould deny it, it would avail Nothing.
I was afraid, leſt he ſhould be diſappointed.

But when the Senſe is *fixed* and *determined*, they more properly govern an *Indicative* Mood; as,

If I am afflicted, I bear it patiently.
Though I am reduced to Straits, I have Friends to ſupport me.

Note, The *Nominative* Caſe, when it follows the *Auxiliary*, or the *Verb*, ſometimes ſupplies the Place of the Conjunction *if* or *though*; as,

Had he done this; that is, *if he had done*, &c.
Charm he ever ſo wiſely; that is, *tho' he charm*, &c.

IV.

The Conjunctions *leſt* and *that* annexed to a Command preceding, and *if* with *but* following it, govern a *Subjunctive* or *Potential* Mood; as,

Let him that ſtandeth take heed leſt he fall.
See that thou do it not.
If he do but touch the Hills, they ſmoke.

Take

Take Care, leſt thou ſhouldſt be diſcovered.
Love, that thou mayeſt be loved.
If I may be but permitted to ſpeak.

Obſ. *That* expreſſing the *Motive* or *End* governs a *Potential* Mood; as,

I ſtudy that I may obtain Knowledge.

Note, *That* is frequently underſtood; as,

I beg you would come; that is, *I beg that you would come.*

Obſ. Some Conjunctions have their correſponding Conjunctions, which in the ſubſequent Member of the Sentence anſwer to them; thus,

1. *Although, tho'—yet, nevertheleſs*; as,
Tho' he was rich, yet for our Sakes he became poor.
2. *Whether—or*; as,
Whether he will go, or not, I cannot tell.
3. *Either—or*; as,
I will either ſend it, or bring it myſelf.
4. *Neither*, or *nor—nor*; as,
Neither you nor I am able to compaſs it.
5. *As—as*, expreſſing a Compariſon of Equality; as,
She is as beautiful, as an Angel.
6. *As—ſo*, expreſſing a Compariſon of Equality; as,
As the Stars, ſo ſhall thy Seed be.
7. *As—ſo*, expreſſing a Compariſon of Quality; as,
As the one dieth, ſo dieth the other.
8. *So—as*, with a Verb expreſſing a Compariſon of Quality; as,
To ſee thy Glory ſo, as I have ſeen thee in the Sanctuary.
9. *So—as*, with a Negative and an Adjective, expreſſing a Compariſon of Quantity; as,
Pompey was not ſo great a Man, as Cæſar.

10. *So*

10. *So—that*, expreſſing a Conſequence; as,
He was ſo fatigued, that he could ſcarcely move.

Of the Government of Interjections.

Rule I.

Interjections are often put *independently*, without any Caſe following; as,
Alas! how wretchedly have I ſpent my Time.
Oh! ſay no more, there is enough already, &c.

Rule II.

Some *Interjections* of *exclaiming* govern a *Dative* Caſe; as, *woe is me*, that is, *to me*.
Others an *Accuſative*; as,
O the diſmal Effects that Unbelief has produced.
Note, The Interjection *O*, when it denotes *ſpeaking to*, governs a *Vocative* Caſe; as,
O Heaven! O Earth! hear my Complaint.
O my Brother! how glad am I to ſee you.

Of GRAMMATICAL FIGURES.

Grammatical Figures in general are ten, viz. the *Protheſis*, *Aphæreſis*, *Epentheſis*, *Syncope*, *Paragoge*, *Apocope*, *Ellipſis*, *Pleonaſm*, *Enallage*, and *Hyperbaton*.

Protheſis is the Prefixing of a Letter or Syllable to the Beginning of a Word; as, *to ariſe*, for *to riſe*; *to affright*, for *to fright*.

Aphæreſis is the Taking away of a Letter or Syllable from the Beginning of a Word; as, *to ſpy*, for *to eſpy*; *to quit*, for *to acquit*, &c.

Epentheſis is the Inſerting of a Letter or Syllable in the Middle of a Word; as, *thorough*, for *through*; *whatſoever*, for *whatever*, &c.

Syncope is the Taking away of a Letter or Syllable from

from the Middle of a Word; as *e'er* for *ever*; *whatever*, for *whatſoever*, &c.

Paragoge is the Adding of a Letter or Syllable to the End of a Word; as, *to awaken*, for *to awake*; *to ſharpen*, for *to ſharp*, &c.

Apocope is the Taking away of a Letter or Syllable from the End of a Word; as, *altho'*, for *although*; *thro'*, for *through*, &c.

Ellipſis is the Leaving of a Word or Words out of a Sentence; as, *he ſaid, he would write*, for *he ſaid*, that *he would write*; *I lodge at the Lion*, for *I lodge at* the Sign of *the Lion*, &c.

Note, Sometimes a whole Sentence is left out; as, *As it is our Duty to pay Reſpect and Deference to all thoſe that are virtuous*; *ſo* (it is our Duty to pay Reſpect and Deference) *to all thoſe who bear any Office in the State.*

Pleonaſm is the Putting in of a ſuperfluous Word or Words in a Sentence; as, *God* he *knows*, for *God knows*; *I ſaw it with my Eyes*, for *I ſaw it*, &c.

Enallage is the Putting of one Part of Speech for another; as, *right well*, for *perfectly well*, &c.

Hyperbaton is the Placing or Tranſpoſing of the Words of a Sentence out of their natural Order *; as,

Whom you ignorantly worſhip, him declare I unto you.

* Natural Order is, when the Words of a Sentence follow one after another in the Order of Conſtruction; and is generally uſed by the cleareſt and pureſt Writers, as the moſt eaſy to be underſtood, and leaſt liable to Ambiguity: But the *Hyperbaton* is ſometimes uſed in *Proſe*, to prevent its being languid and unaffecting; and frequently in *Poetry*, to give *Dignity*, *Harmony*, or *Variety* to the Expreſſion.

Some

Some ORTHOGRAPHICAL DIRECTIONS *to be observed in the following* PRAXIS.

Let the firſt Word of every Sentence begin with a Capital.

~~Let every Subſtantive begin with a Capital.~~

No Words but Subſtantives muſt begin with a Capital, unleſs they begin a Sentence; in which caſe they muſt begin with a Capital.

Every Word that comes immediately after a Period, Interrogation, and Admiration; and frequently after a Colon,—muſt begin with a Capital. When any remarkable Saying, or Paſſage of an Author, is quoted in his own Words, it muſt begin with a Capital, though it do not come immediately after a Period. Any Word muſt begin with a Capital; and even whole Words and Sentences are written in Capital Letters, when they are intended to expreſs ſomething very great and emphatical.

A Capital muſt not be written in the Middle or at the End of a Word.

The Pronoun *I*, and the Interjection *O* muſt be written with Capitals.

The long *ſ* muſt never be inſerted immediately after the ſhort *s*, nor at the End of a Word,

A PRAXIS

A PRAXIS to the GRAMMAR.

Containing Exercises to be rectified by the Rules of *Etymology* and *Syntax*.

EXERCISES

To be rectified by the Rules *of* Etymology.

On the Declenſion of Subſtantives.

Singular.	Plural.
Nom. A King.	Nom. ———
Gen. ———	Gen. ———
Dat. ———	Dat. ———
Acc. ———	Acc. ———
Voc. ———	Voc. ———
Abl. ———	Abl. ———

Singular.	Plural.
Nom. A Boy.	Nom. ———
Gen. ———	Gen. ———
Dat. ———	Dat. ———
Acc. ———	Acc. ———
Voc. ———	Voc. ———
Abl. ———	Abl. ———

Singular.	Plural.
Nom. A Fox.	Nom. ———
Gen. ———	Gen. ———
Dat. ———	Dat. ———
Acc. ———	Acc. ———
Voc. ———	Voc. ———
Abl. ———	Abl. ———

Singular.	Plural.
Nom. A Cage.	Nom. ———
Gen. ———	Gen. ———
Dat. ———	Dat. ———
Acc. ———	Acc. ———
Voc. ———	Voc. ———
Abl. ———	Abl. ———

Singular.		Plural.
Nom.	A Knife.	Nom. ———
Gen.	———	Gen. ———
Dat.	———	Dat. ———
Acc.	———	Acc. ———
Voc.	———	Voc. ———
Abl.	———	Abl. ———

Singular.		Plural.
Nom.	A Cherry.	Nom. ———
Gen.	———	Gen. ———
Dat.	———	Dat. ———
Acc.	———	Acc. ———
Voc.	———	Voc. ———
Abl.	———	Abl. ———

Singular.		Plural.
Nom.	A Loaf.	Nom. ———
Gen.	———	Gen. ———
Dat.	———	Dat. ———
Acc.	———	Acc. ———
Voc.	———	Voc. ———
Abl.	———	Abl. ———

Singular.		Plural.
Nom.	A Child.	Nom. ———
Gen.	———	Gen. ———
Dat.	———	Dat. ———
Acc.	———	Acc. ———
Voc.	———	Voc. ———
Abl.	———	Abl. ———

Singular.		Plural.
Nom.	A Goose.	Nom. ———
Gen.	———	Gen. ———
Dat.	———	Dat. ———
Acc.	———	Acc. ———
Voc.	———	Voc. ———
Abl.	———	Abl. ———

Singular

Singular.		Plural.	
Nom.	A Tooth.	Nom.	———
Gen.	———	Gen.	———
Dat.	———	Dat.	———
Acc.	———	Acc.	———
Voc.	———	Voc.	———
Abl.	———	Abl.	———

Singular.		Plural.	
Nom.	A Sheep.	Nom.	———
Gen.	———	Gen.	———
Dat.	———	Dat.	———
Acc.	———	Acc.	———
Voc.	———	Voc.	———
Abl.	———	Abl.	———

Of Adjectives with Substantives.

Singular.		Plural.	
Nom.	A ſwift Horſe.	Nom.	———
Gen.	———	Gen.	———
Dat.	———	Dat.	———
Acc.	———	Acc.	———
Voc.	———	Voc.	———
Abl.	———	Abl.	———

Singular.		Plural.	
Nom.	A black Dog.	Nom.	———
Gen.	———	Gen.	———
Dat.	———	Dat.	———
Acc.	———	Acc.	———
Voc.	———	Voc.	———
Abl.	———	Abl.	———

Of Adjectives in the Degrees of Compariſon with Subſtantives.

Singular.

	Poſ.	Comp.	Super.	
Nom.	A wiſe	———	———	Man.
Gen.	———	———	———	———
Dat.	———	———	———	———
Acc.	———	———	———	———
Voc.	———	———	———	———
Abl.	———	———	———	———

Plural.

Pos.	Comp.	Super.	
Nom. ——	——	——	——
Gen. ——	——	——	——
Dat. ——	——	——	——
Acc. ——	——	——	——
Voc. ——	——	——	——
Abl. ——	——	——	——

Singular.

Bos.	Comp.	Super.	
Nom. A timerous	——	——	Hare.
Gen. ——	——	——	——
Dat. ——	——	——	——
Acc. ——	——	——	——
Voc. ——	——	——	——
Abl. ——	——	——	——

Plural.

Pos.	Comp.	Super.	
Nom. ——	——	——	——
Gen. ——	——	——	——
Dat. ——	——	——	——
Acc. ——	——	——	——
Voc. ——	——	——	——
Abl. ——	——	——	——

Singular.

Pos.	Comp.	Super.	Pen.
Nom. A good	——	——	——
Gen. ——	——	——	——
Dat. ——	——	——	——
Acc. ——	——	——	——
Voc. ——	——	——	——
Abl. ——	——	——	——

Plural.

Pos.	Comp.	Super.	
Nom. ——	——	——	——
Gen. ——	——	——	——
Dat. ——	——	——	——
Acc. ——	——	——	——
Voc. ——	——	——	——
Abl. ——	——	——	——

Of Pronouns with Substantives.

Singular.		Plural.	
Nom.	This City.	Nom.	———
Gen.	———	Gen.	———
Dat.	———	Dat.	———
Acc.	———	Acc.	———
Voc.	———	Voc.	———
Abl.	———	Abl.	———

Singular.		Plural.	
Nom.	That Ox.	Nom.	———
Gen.	———	Gen.	———
Dat.	———	Dat.	———
Acc.	———	Acc.	———
Voc.	———	Voc.	———
Abl.	———	Abl.	———

Singular.		Plural.	
Nom.	Another Chance.	Nom.	———
Gen.	———	Gen.	———
Dat.	———	Dat.	———
Acc.	———	Acc.	———
Voc.	———	Voc.	———
Abl.	———	Abl.	———

On the Conjugation of Actives and Neuter Verbs.

INDICATIVE MOOD.

Preſent Tenſe.

Singular.	Plural.
1. Teach.	1. Fight.
2. Read.	2. Creep.
3. Walk.	3. Dance.

With the Auxiliary Verb *do* or *am*.

Singular.	Plural.
1. Sing.	1. Write.
2. Run.	2. Talk.
3. Deny.	3. Send.

Preterimperfect Tenſe.

Singular.	Plural.
1. Hear.	1. Sell.
2. Strive.	2. Give.
3. Perſuade.	3. Buy.

With the Auxiliary Verb *did* or *was*.

Singular.	Plural.
1. Laugh.	1. Study.
2. Play.	2. Praiſe.
3. Cry.	3. Blame.

Preterperfect Tenſe.

Singular.	Plural.
1. Promiſe.	1. Haſten.
2. Fulfil.	2. Seek.
3. Engage.	3. Find.

Preterpluperfect Tenſe.

Singular.	Plural.
1. Sleep.	1. Sit.
2. Dream.	2. Drink.
3. Awake.	3. Learn.

Future imperfect Tenſe.

Singular.	Plural.
1. Speak.	1. Win.
2. Anſwer.	2. Loſe.
3. Attain.	3. Receive.

Future

Future perfect Tenſe.

Singular.	Plural.
1. Aſk.	1. Learn.
2. See.	2. Teach.
3. Hear.	3. Read.

IMPERATIVE MOOD.

Singular.	Plural.
1. Come.	1. Pray.
2. Dine.	2. Go.
3. Stay.	3. Ride.

POTENTIAL MOOD.

Preſent Tenſe.

Singular.	Plural.
1. Command.	1. Advance.
2. Perceive.	2. Compel.
3. Enquire.	3. Engage.

Preterimperfect Tenſe.

Singular.	Plural.
1. Deſpond.	1. Behold.
2. Rejoice.	2. Finiſh.
3. Improve.	3. Obtain.

Preterperfect Tenſe.

Singular.	Plural.
1. Praiſe.	1. Excuſe.
2. Hurt.	2. Plunder.
3. Bind.	3. Reſtore.

Preterpluperfect Tenſe.

Singular.	Plural.
1. Diſſent.	1. Effect.
2. Undertake.	2. Manage.
3. Intrude.	3. Venture.

SUBJUNCTIVE MOOD.

Preſent Tenſe.

If Singular.	Plural.
1. Bequeath.	1. Withdraw.
2. Excel.	2. Submit.
3. Outſtrip.	3. Adviſe.

Preterimperfect Tenſe.

Singular.	Plural.
1. Go.	1. Propoſe.
2. Forget.	2. Aſſiſt.
3. Riſe.	3. Refuſe.

Preterperfect Tenſe.

Singular.	Plural.
1. Suffer.	1. Deceive.
2. Succeed.	2. Commend.
3. Endure.	3. Betray.

Preterpluperfect Tenſe.

Singular.	Plural.
1. Drive.	1. Deſiſt.
2. Lead.	2. Chaſtiſe.
3. Entice.	3. Rebuke.

Future imperfect Tenſe.

Singular.	Plural.
1. Conſult.	1. Mind.
2. Deny.	2. Reſign.
3. Oblige.	3. Contend.

Future perfect Tenſe.

Singular.	Plural.
1. Beſtow.	1. Adorn.
2. Hearken.	2. Examine.
3. Conclude.	3. Preſcribe.

INFINITIVE MOOD.

Preſent Tenſe.

Deſpair.

Preterperfect Tenſe.

Fly.

Future Tenſe.

Hear.

Participles.

Preſent. Admit. Perfect. Run. Compound perfect. See. Future. Go.

On

On the Conjugation of the Paſſive Verbs.

INDICATIVE MOOD.

Preſent Tenſe.

Singular.	Plural.
1. Blame.	1. Forbid.
2. Deſpiſe.	2. Correct.
3. Moleſt.	3. Flatter.

Preterimperfect Tenſe.

Singular.	Plaral.
1. Name.	1. Admit.
2. Arm.	2. Injure.
3. Wound.	3. Enrich.

Preterperfect Tenſe.

Singular.	Plural.
1. Accuſe.	1. Divert.
2. Perplex.	2. Impel.
3. Eſteem.	3. Redeem.

Preterpluperfect Tenſe.

Singular.	Plural.
1. Hurt.	1. Delude.
2. Bind.	2. Warn.
3. Careſs.	3. Vex.

Future imperfect Tenſe.

Singular.	Plural.
1. Feed.	1. Exalt.
2. Fruſtrate.	2. Protect.
3. Include.	3. Beat.

Future perfect Tenſe.

Singular.	Plural.
1. Admit.	1. Oppoſe.
2. Impeach.	2. Conceal.
3. Send.	3. Quiet.

IMPERATIVE MOOD.

Singular.	Plural.
1. Inſtruct.	1. Engage.
2. Defend.	2. Rule.
3. Furniſh.	3. Advance.

POTEN-

POTENTIAL MOOD.

Preſent Tenſe.

Singular.	Plural.
1. Poliſh.	1. Recommend.
2. Diveſt.	2. Inſure.
3. Rebuke.	3. Widen.

Preterimperfect Tenſe.

Singular.	Plural.
1. Awake.	1. Miſtake.
2. Out-do.	2. Force.
3. Rob.	3. Manage.

Preterperfect Tenſe.

Singular.	Plural.
1. Divert.	1. Protect.
2. Prevail.	2. Inſult.
3. Seduce.	3. Nouriſh.

Preterpluperfect Tenſe,

Singular.	Plural.
1. Arreſt.	1. Preſerve.
2. Expel.	2. Delude.
3. Tranſlate.	3. Indulge.

SUBJUNCTIVE MOOD.

Preſent Tenſe.

If Singular.	Plural.
1. Blame.	1. Forbid.
2. Deſpiſe.	2. Ruin.
3. Promote.	3. Preſerve.

Preterimperfect Tenſe.

Singular.	Plural.
1. Decoy.	1. Allure.
2. Oppreſs.	2. Defeat.
3. Remind.	3. Stop.

Preterperfect Tenſe.

Singular.	Plural.
1. Corrupt.	1. Forget.
2. Oblige.	2. Encloſe.
3. Tell.	3. Inſtruct.

Preter-

Preterpluperfect Tenſe.

Singular.	Plural.
1. Provoke.	1. Agree.
2. Detain.	2. Suffer.
3. Chaſtiſe.	3. Aſſiſt.

Future imperfect Tenſe.

Singular.	Plural.
1. Break.	1. Support.
2. Entice.	2. Neglect.
3. Catch.	3. Diſcover.

Future perfect Tenſe.

Singular.	Plural.
1. Soften.	1. Slay.
2. Detect.	2. Grieve.
3. Strike.	3. Steal.

INFINITIVE MOOD.

Preſent Tenſe.

honour.

Preterperfect Tenſe.

wound.

Future Tenſe.

overcome.

Participles.

Preſent. Bind. Perfect. Advance. Compound perfect. Save. Future. Dreſs.

EXER-

EXERCISES

To be rectified by the Rules *of* Syntax.

Firſt Concord.

RULE I.

A Verb agrees with its Nominative Caſe, &c.

I ſtudy. Thou plays, James doſt cough. We doth ſmile. Ye frighteth. The horſes runs.

I is writing. Thou are playing. John is hunting. We be ſinging. Ye is talking. The boys is dining. I be blamed. Thou is deſpiſed. The graſs are mowed. We is forbidden. Ye are corrected. Truants is puniſhed.

I did go. Thou trembled. George didſt ſwim. We prayed. Ye adviſedſt ill. The trumpets ſounded.

I was named. Thou were heard. The battle was fought. We was commended. Ye was corrected. The ſoldiers was wounded.

I have heard. Thou haſt prayed. He have walked. We hath learned. Ye have eaten. They have played. I have been taught. Thou haſt been praiſed. The city have been plundered. We have been adviſed. Ye has been admoniſhed. The trumpets has been heard. I had eſcaped. Thou had promiſed. The boy hadſt loitered. We had toiled. Ye had gone. They had agreed.

I had been told. Thou had been promoted. He had been ſtopped. We had been ſent. Ye hadſt been excuſed. They had been diſmiſſed.

I will ſpeak. Thou ſhall anſwer. The bird wilt fly. We ſhall appeal. Ye will ſtay. Thieves wilt ſteal.

I ſhall

I ſhall be removed. Thou will be chaſtiſed. Diligence wilt be praiſed. We ſhall be ſet down. Ye will be blamed. Rogues will be puniſhed.

I ſhall have finiſhed. Thou will have awaked, John will have ſupped. We ſhalt have concluded. Ye ſhall have dined. The bells ſhalt have rung.

I ſhall have been admitted. Thou will have been detected. He ſhalt have been admoniſhed. We ſhalt have been ſlain. Ye ſhall have been concealed. They wilt have been tranſported.

RULE II.

When the Nominative Caſe has no *Perſonal* Tenſe of a Verb, &c.

God being teacher, men will learn. Love and friendſhip being taken away, all pleaſures are taken away. Malice accuſing, who can be innocent? Doth you grow milder and better, old age coming on? How well didſt they live, Saturn being King? The gate are ſhut too late, the loſs being already ſuſtained.

RULE III.

Two or more Nominative Caſes *Singular*, &c.

Note, If the Nominative Caſes be of different Perſons, &c.

Juſtice and bounty procures friends. Honour and glory incites courage and virtue. The ſun and the moon is planets. Eagerneſs and covetouſneſs and boldneſs makes men blind. My father and mother was very pious; I will implore the divine aſſiſtance, and wilt follow their good example. Cicero and Cato was wiſe and learned; they was men which Rome and all the world admired. The man and the woman which you ſaweſt yeſterday, is dead to-day, and wilt be buried to-morrow. I and my brother is in ſafety; but thou and thy

thy ſiſter is in danger. Both you and I is in fault. Thou and thy brother does your duty to your mother.

Thou and thy man ſhall plough in the ſame field. He and I often diſpute about trifles. Neither you nor he have either money or eſtate. My brother have left us, but you and I wilt ſeek him. Let you and me loves our parents, and while idle boys plays, let you and I learn our leſſon.

RULE IV.

A Noun implying *Number* or a *Multitude*, &c.

The common people judges by opinion and report. A great herd of oxen is ſometimes driven by a little boy. Lord! what a great flock is that? where is they kept? A multitude of fiſhes is daily taken out of the river. What the vulgar makes light and eaſy by long ſuffering, the wiſe man ſoften to himſelf by long meditation.

Some men in all their actions court and hunts after fame, which ſort of men is commonly much talked of, but inwardly little reverenced. A band of ſoldiers ruſhed into the town, and took the citadel. How happy is I, when, whoever ſee me, they comes up to me, and congratulates my good fortune. Part of the dogs is on this ſide the river, and part on the other.

RULE V.

The Infinitive Mood, or ſome Part of a Sentence, &c.

To love his parents be the duty of a child. To love our enemies, and not to ſeek revenge, are the duty of a Chriſtian. To talf of one's ſelf are the property of old age. To hold one's peace be ſometimes ſafe; be ſilent therefore, if thou is wiſe, and does not talk much. To be grateful are not only a very great virtue, but alſo the mother of all virtues.

To

To teach brings trouble, and ſometime give pleaſure. To ſee is pleaſant; but to diſcover truth are much more pleaſant; let us therefore ſeek it moſt diligently. To excel in knowledge are thought brave; but to be ignorant is accounted diſgraceful. A deſire to excel others in virtue and learning are a commendable ambition.

Second Concord.

RULE.

The Adjective, the Pronoun Adjective, and the Participle, &c.

The fair roſe wither. Swelling rivers has overflown. The pleaſant ſpring delight. Froward infants cries. Let naughty boys be beaten. Many ſorrowful days has been ſeen. Winged hours ſlides away. Tired travellers lieth down. Precious time be neglected. Good boys is loved. Learned phyſicians hath preſcribed.

This houſe are finiſhed. That dog will bite. Thoſe horſe will kick. That virtuous boys wilt be commended. Mine head aches. Thine children laughs. Our houſe were robbed. Your brother are rich. Her fan are torn. Their riches encreaſeth. The ditchers cleanſeth our town ditch. The ſlave leapedſt over the city wall, and eſcaped. School-boys loves the chimney corner, when their limbs is cold. The ſilver tankard were ſtolen.

This book is my. That pen be thy. That horſe are our. This coach be your. Theſe gloves is hers. That houſe are their. Whoſe pen be this? My. Whoſe company doſt you chiefly love? Thy. Whoſe cloak be that? Her. Whoſe houſe are that? Not our, but your. Whoſe goods is them? Their.

My aunt be gone abroad. My hour is not yet come. My honour is at ſtake. Thy age are leſs than my by five months.

Third

Third Concord.

RULE I.

The Relative Pronoun agreeth with its Antecedent, &c.

Beware of pleaſure, who are a deadly miſchief to men. Ye, which hates reproof, is fooliſh. The wicked, that feareth not God, will hereafter blame their own folly. The rewards, who is promiſed, ſhalt be given, when the works, which is required, is finiſhed. The woman is loved, whom, it muſt be confeſſed, have a fair face. He be a wiſe man, which ſpeak few words.

They ſeems to take the ſun out of the world, which takes friendſhip out of the world. The honour and comfort of parents conſiſts in a numerous offspring, who degenerates not from the ancient virtue of the family. He is more valiant which conquer himſelf, than he which conquer the ſtrongeſt towns. That care and pains, who ſhalt be beſtowed in things laudable and deſerving inquiry into, ſhalt be juſtly commended.

Note 1. When the Relative refers to two or more Antecedents, &c.

My brother and me, which came firſt, was admitted. The good maſter and miſtreſs, which takes care of their ſervants, is to be honoured. I found thy paper, ruler, and penknife, who hadſt been loſt. You and your father, which lives temperately, will ſurely live long.

When ſhall we ſee peace and righteouſneſs flouriſh, who wilt make the nation truly happy? Thou and me, which ſpoiled the pens and paper, that we bought, has provoked our maſter, which love thrifty boys, which keeps their their things carefully, and ſpoils nothing.

Note 2. When the Relative Pronouns *who*, *which*, and *what*, &c.

Queſ. Who is poor? *Anſ.* The covetous man.

Queſ.

Queſ. Of what ſhall I be mindful? *Anſ.* Of the good. *Queſ.* Of whom is covetous men deſirous? *Anſ.* Of money. *Queſ.* To which is pleaſure an enemy? *Anſ.* To virtue. *Queſ.* Who oughteſt us to worſhip? *Anſ.* God. *Queſ.* In whom do true piety conſiſt? *Anſ.* Holineſs and righteouſneſs. *Queſ.* Which is the horſe you rode upon? *Anſ.* That in the paſture.

Note 3. When two preceding Nouns or Parts of a Period, &c.

A good conſcience are better than a kingdom; that may make me great, but this wilt make me happy. The difference between ſplendor and light are, that this have its own certain origin, but that ſhineſt with borrowed rays. Health be more deſirable than money; for that cannot purchaſe this, but that can procure this.

Virtue and vice divides the world between them; the one has the greater part, the other are more deſirable; that makes miſerable, but this happy; the former afford true pleaſure, but the latter procures certain miſery. Will thou not chuſe wiſdom rather than folly; the one will make thee honourable, but the other contemptible.

Note 4. Sometimes the Relative agrees with the Pronoun Subſtantive, &c.

I hate thy manners, which does not reverence ſuperiors. I envy thy happineſs, which having a great deal, thinks thou has enough. I hate to ſee thy face, who have ſlandered me behind my back. Let a man be ever ſo ungrateful or inhuman, he ſhall never deſtroy my ſatisfaction, which has done a good office.

God abhorreth thy hypocriſy, which hear ſermons, but doth not regard them. O hear our prayers, which flies to thee for ſuccour. Thou and thy brother ſhall

viſit

viſit our country houſe, who lives pleaſantly near a river. I found thy loſt book, which is a careleſs boy.

RULE II.

If a Nominative Caſe come between the *Relative*, &c.

Men commonly hates him, who they feareth. The boy, which learning delight, will get above his fellows. Becauſe of virtue and honeſty, we loves even them, which we have never ſeen. Thou praiſeth me before my face, and blames me behind my back, both whom I equally hates.

He have found the horſe and the ſaddle, who you had loſt. The diligent maſter, who the boys regardeth, make his ſcholars learned; but he, which his ſcholars deſpiſeth, labour in vain. The mark, to whom the horſe runs, finiſheth his labour. The houſe, whoſe foundation are not ſtrong, wilt fall, when the wind bloweth violently.

Of the Government of Subſtantives.

RULE I.

One Subſtantive governs a ſecond in the *ſame* Caſe, &c.

Envy, the torment of the mind, commonly produce murder, the deſtruction of the body. Frugality comprehend theſe three virtues, fortitude, juſtice, and prudence. Pleaſure, the mother of all evil, pretendeſt to what be good. Death, the enemy of nature, be a friend to good men, who it leadeth to eternal happineſs.

Nature have beſtowed upon man friendſhip, an aſſiſtant to his virtues, not the companion of his vices. In the conduct of life three things is principally to be avoided,

avoided, hatred, envy, and contempt; and how this mayſt be done, wiſdom alone can ſhew. Brave men are contented with glory, the reward of virtue.

RULE II.

One Subſtantive governs a ſecond in the *Genitive* Caſe, &c.

The ſight of a fair picture delight the eye. An ingenuous mind are the mark of a liberal education. Riches is incitements to evil. Ambition and contention for honours be very miſerable. So great careleſsneſs in a thing very neceſſary are to be blamed. The children duty to parents are the command of God. The ſtout ſoldiers ſword have been the proud enemy's ruin. When I came to St. Paul's, I greatly admiredſt the magnificent building. I went yeſterday to Richmond, and dine at the dog.

Of the Government of Adjectives.

Adjectives with a Genitive.

RULE I.

Adjectives govern a *Genitive* Caſe, &c.

Thoſe men which is deſirous of honour, oughteſt to be ſtudious of learning and good manners. A mind, conſcious of its own integrity, triumph over unjuſt diſgrace. He which be always mindful of the maſter's commands, are not fearful of puniſhment. Fools is tenacious enough of their own intentions, but not ſo capable of admonition.

The nights of rich men is generally full of fears. Man, which is partaker of reaſon and ſpeech, be more excellent than beaſts, who is void of reaſon and ſpeech. Force void of prudence fall through its own weight. He whoſe bags is empty of money, have a houſe empty of friends, and a coat full of rents.

RULE

RULE II.

Adjectives that ſignify a *Part* of ſome Number or Whole, &c.

The fortune, which be common and uncertain, and who none of us canſt ſhun, or by any means makes better, we muſt bear with patience and diſcretion. Thou haſt choſen two companions, one of them are a fool, and the other be idle; if therefore thou imitates them, they wilt render thou incapable of ſtudy. Which of we, doth you think, are ignorant of your folly?

Of the virgins five was wiſe, and five was foolish. I came to ſchool to-day the firſt of all my ſchool fellows. It be no wonder, that of ſo many thouſand dangers, who are conſtantly hovering over us, one ſhould hit us at laſt. Romulus built the city of Rome, and was the firſt of all the Roman kings. It be a difficult thing, whether of the two parties I ſhalt chuſe.

You hath twin brothers, John and James; but James are the taller of the two. It is probable the elder of the two ſons wilt ſucceed to a great eſtate; but he have not half the ſhare of learning whom his brother haſt. The firſt ſtep to wiſdom be for a man to know himſelf, whom as it are the moſt difficult of all things, ſo it is the moſt uſeful.

Obſ. A Noun following the Conjunction *than* or *as*, &c.

The poor man live a more ſecurer life than the lords of the world. Perhaps my father be richer than thy, and I mayſt have a more greater fortune than thee; yet I deſires virtue, who are better than riches. This lofty building were not erected for ſuch diminutive animals as you and me. You thinks him handſomer than I. It were well expreſſed by Plato; but more

elegantly,

elegantly by Solomon than he. Nero was the moſt wickedeſt of all the Roman Emperors; than who none were of a more cruel diſpoſition, or committedſt greater crimes.

Adjectives with a Dative.

RULE.

Adjectives govern a *Dative* Caſe, &c.

Many things is profitable to ſome men, but godlineſs are profitable to all. He which have a heart to be kind and bountiful to his neighbour, wilt not deny what be fit and convenient to himſelf. There is ſtill a few, which like thou and I drink nothing but water. It be not the incenſe, or the offering, that are acceptable to God, but the purity and devotion of the worſhiper. Nothing are more commendable, than for young perſons to be ſubmiſſive to their parents. I ſhall be glad to ſee you at mine houſe to-morrow, if it is not inconvenient for you. Recreations is ſometimes neceſſary both to the body and mind of man.

Adjectives with an Accuſative.

RULE.

Adjectives govern an *Accuſative* Caſe, &c.

A walk an hundred yards long, and ſix yards broad, who have trees planted on each ſide, are pleaſant for them that would recreate themſelves. A wall an hundred feet high, and thirty feet thick, wilt defend a town well; eſpecially if it is encompaſſed with a ditch ſixty feet wide, and thirty feet deep.

Italy is an hundred and twenty miles diſtant from Sardinia; Sardinia two hundred miles from Africa. You ſays, ſuch a one livedſt fourſcore years; ſay rather, he were fourſcore years old; unleſs you mean to ſay, he lived only as trees does.

Adjectives

Adjectives with an Ablative.

RULE.

Adjectives govern an *Ablative* Caſe, &c.

My brother face be pale with ſickneſs, not with ſtudy. My maſter countenance were greatly changed, when he found his beloved ſon guilty of a lie: ſometimes he were pale with anger, by and by red with fury; and in the mean time he, poor boy, were trembling for fear of puniſhment.

We ought not to ridicule a man, which are weak with age, deformed by birth, or lame by diſeaſes. An obſtinate goodneſs overcome an ill diſpoſition; as a barren ſoil be made fruitful by care and tillage. Misfortunes cannot be avoided, but they mayeſt be ſweetened, if not overcome; and our lives made happy by philoſophy.

My brother am of a very bad temper, and far different from my father, which be rich in the endowments of mind, though poor in eſtate. A conſcience free from guilt laugheſt at falſe accuſers; but fear are proper to guilty perſons. When we be free from neceſſary buſineſs and cares, we am deſirous to ſee, hear, and learn ſomething.

Of the Government of Verbs.

Verbs with a Nominative Caſe.

RULE.

Verbs *Neuter* or *Paſſive* govern a *Nominative* Caſe, &c.

Virtue be a precious jewel; but vice are abominable. Your maſter art diligent; but ye hath been hitherto idle boys: if ye wilt leave off your idleneſs, and imitate the laborious bee, ye will deſervedly be called diligent ſcholars. Patience often offended become

become fury. A magiſtrate is a ſpeaking law, and the law are a dumb magiſtrate.

I is him that live, and were dead. This is her, which eſcaped with life. It is him, I is to congratulate. Theſe be them, which fought a duel. Let we be loyal ſubjects; be ye faithful ſervants. Gain are thought by moſt men godlineſs; but godlineſs are by the beſt men eſteemed gain. Great princes is accounted happy men, and poor men be reckoned miſerable; but this opinion art not always true. The poet ſuppoſe anger to be a ſhort madneſs. The magiſtrate mayeſt be truly ſaid to be a ſpeaking law, and the law a dumb magiſtrate. If thou deſireth in good earneſt to be a good man, ſuffer a man to contemn thee. I wouldſt chuſe to live poor honeſtly, rather than to get riches diſhoneſtly.

Verbs with an Accuſative Caſe.

RULE I.

Verbs *Tranſitive* govern an *Accuſative* Caſe, &c.

Virtue afford true happineſs. Huntſmen uſes long poles. Painful preachers has made excellent ſermons. Oh! that I hadſt finiſhed this troubleſome buſineſs. Nothing are ſo generous, ſo noble, ſo munificent, as to relieve the poor, raiſe up the afflicted, inſtruct the ignorant, and cheriſh the oppreſſed. He ſells his liberty, which accepteſt a kindneſs whom he cannot requite. He which will live a happy life, muſt be endued with virtue. Boys lives a tireſome life, as they accounts it; but idleneſs are the cauſe that ſtudy be weariſome to them; for the paths of learning is ſmooth and pleaſant, but idle drones thinks them rough and unpaſſable.

RULE

RULE II.

Verbs govern an *Accuſative* Caſe of the *Word*, &c.

None are ſure to live another year, yet none is contented to die this year. They which continues many years in miſery, may at laſt find deliverance. There are nobody ſo old, which does not think he may live a year. I ſtudied that ſpeech for three days, yet couldſt not make myſelf perfect in ſaying it. Within ſix weeks I ſhall have finiſhed this book of accounts.

Verbs with a Genitive.

RULE.

Verbs govern a *Genitive* Caſe, &c.

It is a common thing for prodigal ſervants to accuſe their maſters of covetouſneſs; and idle boys their teachers of cruelty. If you condemneth me of one crime, I ſhall condemn you of many. He be acquitted of ingratitude, which ſincerely wiſh it were in his power to make a return. Which of you convince me of ſin; and if I tell the truth, why do you not believe me?

It be generous to warn ingenuous minds of the danger of their bad conduct with lenity. Why ſhouldſt I be deprived of you both? He were diſappointed of his money. He that ſpoileſt me of my honour, doſt me a greater injury, than him which rob me of my money: he may reſtore my money, when he canſt not repair my honour.

Note, When the Prepoſition *of* is put for *from*, &c.

Never require of a friend any thing, but what are juſt and honeſt. A wiſe man do not ſcorn to receive advice of thoſe, than who he be wiſer by much; he heareſt what they can ſay, and practiſe that whom he thinkeſt moſt profitable to his buſineſs. No one thinkeſt

that

that he oweſt us any thing, which have borrowed of us our time, when this be the only thing, that a grateful man canſt not repay. It is to be enquired of what matter every thing is made. This table is made of oak, this cup of ſilver. I have ſpoken of friendſhip in another book. I will write to you of this buſineſs.

Verbs with a Dative.

RULE.

Verbs govern a *Dative* Caſe, &c,

We oweth piety to our parents, and love to our country; for nature engages us to them. Apply thyſelf to the ſtudy of learning and virtue, who tendeſt to thy praiſe and happineſs. That which thou doth well, thou doth for thyſelf, not for another. He hath acquired for himſelf the beſt furniture of life, who have got friends.

The ſun ſhine even to the wicked. That who mayeſt happen to one body, may happen to any body. We be all drawn to the deſire of knowledge. The Scholar which playeſt, when he go to ſchool, ſhalt ſuffer ſevere puniſhment. Man haſten to his end, whilſt he ſeemeſt ſtrong of body, and ſprightly in mind, and are every now and then near his death; many dangers ſurrounds him, one of whom mayeſt bring him to his grave.

If thou haſt promiſed any thing to an enemy, thou ought not to break thy promiſe. It is agreeable to prudence, as well as nature, to pay that honour to your parents, whom you expecteſt your children ſhouldſt pay to you. He but late give a favour, which giveſt to one which aſk it. Though books delights me very much, I ought to reſtore them to the owner.

Obſ. 1. Sometimes the Prepoſition *before*, &c.

The boy which go with his ſchool-fellows a playing, when he oughteſt to be learning his leſſon, preſer play before his maſter love; and when he be weary of playing, he will want time to prepare his appointed exercises.

Obſ. 2. Sometimes the Prepoſition is omitted, &c.

My father will provide me money and books, if I pays every one their due. My father's ſervant have bought me a whip. That man ſold me to-day a good horſe, and I will ſell it my brother to-morrow. My little brother ſent me theſe gloves, and a ſilk handkerchief. Thoſe has told my father many lies.

Note 1. The Verb to *compare* governs, &c.

If we ſhouldſt compare the number of good and virtuous perſons to the multitude of the wicked, it would be very ſmall. The moſt happieſt condition in life, if it is compared to the joys of heaven, are miſerable, and not worthy of our deſires. Death be rightly compared to ſleep, and fortune to the wind.

The pleaſures of the body is not to be compared with the pleaſures of learning and knowledge. If we compares the moſt longeſt life of man with eternity, it will be found very ſhort. It be impoſſible to form a right judgment of things, unleſs we compares man with man, time with time, and circumſtance with circumſtance.

Note 2. When the Prepoſition *for* refers to the *price for which*, or the *Cauſe* or *Reaſon* why, &c.

That merchant will never be rich, which buyeſt wares for an hundred pounds, and ſell it again for a hundred pence. He ſaid, that he ſold his eſtate for three thouſand pounds. Ranſom yourſelf for as little as you canſt. Aurelius uſed to ſay, that he wouldſt not part with the little he had learned for all the gold in the world; and that he had more glory from what he

he had read and wrote, than from all the victories he had won, and all the realms he had conquered. Wrong nobody for thy own intereſt ſake. What be more fooliſh, than that a man ſhouldſt value himſelf for that, whom he himſelf did not do. The maſter which beat his ſervant for the ſake of his ſon, before he hadſt examined the matter, were unjuſt. Many times they which is contemned for the form of the body, is honoured for the endowments of the mind.

Verbs with an Ablative Caſe.

RULE I.

Verbs govern an *Ablative* Caſe, &c.

We often ſee them overcome by ſhame, which no other reaſon couldſt prevail upon. Many more men hath been deſtroyed by the violence of men, than by all other calamities. Injuries is done two ways, either by fraud or violence. Learning are to be attained by ſtudy, not by idleneſs. They conſulted that they might take Jeſus by ſubtilty. Many hath conquered the faults and impediments of nature by ſtudy, induſtry, and diligence.

Fortune free many bad men from puniſhment, none from fear. The greateſt affluence of worldly goods will not exempt us from the fear of death. A honeſt man refraineſt from injuſtice, even when impunity be propoſed. Keep thy mind, eyes, and hands from other mens things.

Men is caught with pleaſure, as fiſhes with a hook. The Divine vengeance proceed to anger with a ſlow pace, and compenſate the ſlowneſs of the puniſhment with the heavineſs of it. A man muſt not give with his hand, and deny with his looks; he doubleſt the gift which gives quickly and willingly. Satisfy the

poor with bread, and thou ſhalt never want treaſure.

Learning are valued at a low rate by thoſe only, whoſe minds is not capable of learning. He were thought extravagant for hiring an houſe at fifty pounds a year. There be no calamity ſo ſevere, to whom we is not always in this time of anarchy and confuſion equally expoſed; and which I wouldſt moſt willingly have averted from the republic, at the expence of my own private and domeſtic enjoyments.

He, which flows in wealth, are not always happy; but he, whoſe mind be content with his eſtate. I cannot but own, that I be filled with the moſt higheſt joy, in that the opinion of men admit me to ſhare in your praiſes. We ſhould write injuries in duſt, but kindneſſes in marble.

Who is thou, O man, that preſumes on thy own wiſdom? Or why does thou vaunt thyſelf on thy own acquirements? A modeſt man relies not on his own wiſdom; he weigheſt the counſels of a friend, and receive the benefit thereof: but the proud man rely on his own opinion, and deſpiſeſt the judgment of others; he treateſt his inferiors with inſolence, and his ſuperiors in return looks down on his pride and folly with laughter.

Kindneſſes are loſt on an ungrateful perſon. Deference often ſhrink and withers, as much upon the approach of intimacy, as the ſenſitive plant do on the touch of one's finger. A wiſe man will deſire no more, than what he may live upon contentedly. Some wouldſt be thought to do great things, who is but tools and inſtruments, like the fool, who fancied he played upon the organ, when he only blew the bellows.

RULE

RULE II.

Verbs *Paſſive* govern an *Ablative* Caſe of the *Agent*, &c.

The only way to honour and dignity are to be praiſed and beloved by wiſe men. Nothing can be well done by an angry perſon. Though he waſt baniſhed out of his country by the Judges, he ſtill retained a love for it. Faith are accounted by all men the foundation of all religion. Pray! be ſilent. I is not heard by any one.

RULE III.

All Verbs govern an *Ablative* Caſe of the name of any *Place*, &c.

To live in London in ſummer time are very diſagreeable to me. In my old age, I would chuſe to live at Lacedæmon, becauſe all men there reverence old age. Thieves follow their buſineſs in the night, and is not ſeen by any one; honeſt men in the day, and is ſeen by every one.

Few men be like themſelves at all times; no one are wiſe at all times. The opportunity which you mayſt have this hour, you may ſeek the next; uſe time therefore while you mayſt.

Verbs, with an Infinitive Mood.

RULE I.

Verbs, Participles, Adjectives, and *Subſtantives*, &c.

Fiſhes is wont to ſwim. Good boys loves to ſtudy. Tender parents deſires to ſee their dear children. A dutiful ſon dare not diſobey his parents, though they

are indulgent to him; he will not hearken to the evil counſel of wicked boys, but rather loſe their company, and be deſpiſed by them becauſe of his obedience.

He be truly worthy of praiſe, which are ready not only to ſerve, but to die for his country. It is difficult to have all men our friends; it be enough to have no enemies. A deſire to die is blameable, when it proceed only from impatience by reaſon of trouble; but he that be deſirous to live, when his death wouldſt be more honourable to God and Religion, want Chriſtian courage.

Obſ. The infinitive Mood has often no other Word, &c.

To ſpeak the truth, I wonders at his raſhneſs, that he ſhouldſt pretend to attack you who is diſtinguiſhed with the higheſt honours, and ſupported by the moſt powerful friendſhip; at the ſame time that he himſelf be greatly deficient in theſe reſpects.

Of the Government of Participles.

RULE.

Participles govern the *ſame* Caſes, as the *Verbs* do, &c.

You wilt ſometimes find a man accuſing ſome of ſedition, and others of treaſon, whilſt himſelf are accuſed by others of lying and perjury. A man given to pleaſure, are but of little ſervice to his heir. We ought to take care that we makes our deſire obedient to reaſon, The ſhadow of the earth hindering the ſun make night. An action commended by ſome is often blamed by others.

Obſ.

Obſ. 1. Participles ending in *ing* after a *Simple* Verb, &c.

My brother loveſt hunting. The moſt expeditious way of encreaſing an eſtate, are to retrench your expences. Nature and genius is the greateſt helps to learning the liberal ſciences. Youth be the time for improving. A good man have always pleaſure in relieving the poor and needy. The man that goeſt a hawking, hunting, or viſiting his friends, when his neceſſary occaſions calls for his preſence, and care elſewhere, prefer his recreations before his buſineſs, and the ſociety of his friends before his own profit.

Obſ. 2. Participles ending in *ing*, with a *Prepoſition* them, &c.

Scholars may learn by teaching one another; for they faſteneth the things they hath formerly learned more ſtedfaſtly in their memories by repeating them over. Amongſt boys, as well as amongſt men, ſome is obſtinate in offending, while others wiſely learn prudence from the puniſhment of others.

Obſ. 3. Participles ending in *ing*, with an *Article* before them, &c.

The taking away of temporal riches ſometimes tend to the encreaſing of ſpiritual wealth; and the impoveriſhing of the body are ſometimes the enriching of the ſoul; a frequent thinking on theſe things mayſt mitigate the grieving of perſons in trouble.

Of the Government of Adverbs.

RULE.

Adverbs of *Quality*, whether in the *Poſitive*, *Comparative* or *Superlative* Degree, &c.

It behoveſt men to live agreeably to the dignity of men. They which cannot conceal their friends ſecrets from them which aſks them, but diſcloſes what are committed to their truſt, acts not only unfaithfully to their friends, but hurtfully to themſelves.

John and James both writes correctly; but John the more correctly of the two. They, which behaves themſelves moſt warily of all men, and who lives more watchfully than others, mayſt happen to do ſomething, who, if it is divulged, may very much injure their reputation.

Of the Government of Propoſitions.

RULE I.

Propoſitions which are not the *Signs* of Caſes, &c.

Some birds is ſaid to fly above the clouds. Men haſtens towards the church. The army were encamped about the city. He were a murderer and fled beyond the ſea. Thou ſhall not ſwim againſt the ſtream. Charity ought to be exerciſed towards the poor. A paſſionate temper make a man unfit for converſation, deſtroyeſt friendſhip, change juſtice into cruelty, and turn all order into confuſion. No innocence can be ſafe, where power and malice is in confederacy againſt it. There are no truſting to the fair words of thoſe, that hath both an intereſt and inclination to deſtroy us, eſpecially when the deſign are carried on under the maſk of a friendly office. Afflictions be the methods of a merciful Providence, to force upon us the means of ſetting matters right betwixt divine juſtice and human frailty.

RULE

RULE II.

Prepoſitions which are the Signs of Caſes, &c.

A merry heart makeſt a chearful countenance, but anger reſt in the boſom of fools. By the approbation of evil, you becomeſt guilty of it. Cuſtom in infancy become nature in old age. It be every man's duty to labour in his calling, and not to deſpond for any miſcarriages, that was not in his power to prevent. Wicked diſpoſitions ſhouldeſt be checked in time; for when they once comes to habits, they then ſeldom admits of a cure. The truly polite man knoweſt how to contradict with reſpect, and to pleaſe without adulation, and is equally remote from an inſipid complaiſance, and a low familiarity. All men do not die at the ſame age, ſome goes out of the world in their youth, ſome arrives at manhood, and ſome lives to old age. It be a great error to take facility for good nature. Tenderneſs without diſcretion be but a more pardonable folly.

Of the Government of Conjunctions.

RULE I.

Conjunctions couple the ſame *Caſes*, *Moods*, and *Tenſes*, &c.

Riches changes the mind, breeds pride and arrogance, and procure envy. Many men makes promiſes, but often breaks them. What will that man do in the dark, who feareſt nothing but a witneſs and a judge? No part of the commonwealth wilt you find, who are not broken, or weakend by corruption or ſelf-intereſt. I would more willingly receive than do injury.

Note, Sometimes the Senſe of the Conſtruction, &c.

Honeſty are ſaid to be the beſt policy, and will appear the greateſt wiſdom; and tho' all honeſt men does not enjoy worldly ſucceſs, and though they wanteth outward good things, God will make up to them them defect by better riches. True love hates, and will not ſuffer delay.

RULE II.

An *Infinitive* is often coupled with a *Noun*, &c.

Nothing are the property of ſo narrow a ſoul, as to love riches. Nothing can be more ridiculous and blameable than to be angry with another, becauſe he be not of your opinion. What greater wickedneſs canſt there be than to murder a familiar friend? No labour are leſs than to keep ſilence. What be ſo laudable as to requite kindneſſes?

Obſ. 1. When the Tenſes are the ſame, if the former Verb be *Compound*, &c.

The glazier doth paint the houſe, and mends the windows. Faithful ſchool-maſters doth teatch and corrects. The man which does not repel, nor withſtands an injury, offered to his neighbours, if he can conveniently, be as much in fault, as if he deſerted his friend or country.

Obſ. 2. When *different* Moods of the ſame Verb are joined together, &c.

There may poſſibly, but there ſeldom happens an inſtance, wherein a fool be not unſeemly tranſported by his paſſion: for he is generally no ſooner provoked, but he grow angry; and which be worſe, it appeareſt immediatly in his countenance, words and actions.

RULE

RULE III.

The Conjunctions *if, though, except, leſt,* &c.

If children is neglected, till vice hath taken deep root in them, they be hardly reformed afterwards. Though ability is wanting, yet the will to do good is commendable. I will not let thee go, except thou bleſſeſt me. Let us ſacrifice unto the Lord, leſt he falls upon us with peſtilence. The day wouldſt fail me, if I ſhould reckon every one. Though they ſhould deny it, believe it to be true.

RULE IV.

The Conjunction *leſt* and *that* annexed to a Command, &c.

Be cautious who you commendeth, leſt the crimes of another reflects ſhame upon yourſelf. Look again and again, what ſort of perſons thou recommends, leſt another's fault ſhouldſt preſently bring ſhame upon thee. I ſhall go in myſelf, and ſtrictly charge the ſervant, that he ſuffers no one to carry the child away. We left the city, that we might enjoy the ſweet pleaſure of the country. I beg you would wait, till I have conſulted my friends.

Of the Government of Interjections.

RULE I.

Interjections are often put *independently,* &c.

Alas! how wretchedly have I caſt away what I beſtowed on thee! What! muſt I tarry here two days alone! Alas! how faſt does the years ſlide away! Surely this ought to excite our diligence.

RULE II.

Some *Interjections* govern a *Dative* Caſe.

Woe to thee! who deſpiſeth knowledge, and rejecteſt the counſels of the wiſe. Well is him that hath found prudence. Ah wretched me! I cannot remember this without tears.

Others an *Accuſative*.

Oh the wickedneſs of thoſe bloody men that thirſteth after their neighbour's blood! Ah pure honeſty! Ah primitive ſincerity! Where in the world ſhall I now ſeek them.

Note, the *Interjection* O, when it denotes *ſpeaking to*, &c.

O my dear brother! how neceſſary is books to our improvement in learning. O thou pride of a great fortune! How delightful is it to receive nothing from you! Whatever you giveth, you ſpoils.

SELECT

SELECT SENTENCES,

In which Grammar *is violated,*

And Capitals *misplaced.*

Covetous men always wants. Complaiſance beget Friends; Plain truth hatred. We ought to beware, leſt them Vices deceive us, who ſeem to Imitate Virtues. The Phyſician, which have done his beſt, are acquitted, tho' The patient dies; and ſo be the advocate, tho' the client Loſes His cauſe. Order, conſtancy and Moderation in Our words and Actions Gains the Commendation of them, with which we live. A boy can never Become learned Without diligence: he ought To read much, and ſtudies Hard, which Intends to make a progreſs in Learning.

I would Have the truth told me, who hateth a Lyar. Eagerneſs, and Covetouſneſs, and Boldneſs makes men Blind. Both me and thee is In fault. Thee and thy Brother does Your duty to your Mother. Him, which dealeſt Sincerely in all his Actions, are both Safe and Secure; but he, which Relieth upon Fraud, and tricks of Deceiving, ſhall find His cunning Fail him at laſt.

To be Content with what one Have, are the moſt greateſt and certaineſt Riches. The Good things of Fortune is juſt as his Mind be, who Poſſeſs them: To he who knoweſt how to Uſe them, Good; but to he that does not Uſe them, bad: If we doth not Stick to beſtow Kindneſſes upon them, whom, we hope, wilt do we Good; what perſons ought us to be Towards them which has done us good already; Old age brings This vice To men; we is more intenter upon wealth, than be Sufficient. It be much more bettter to be

call

call Two Liberal, than Ungrateful: Good men will praiſe the one, and even Bad men will Condemn the Other.

What ſhall Fall out are not in Our power to Chuſe; but it is in our power to Manage and improve that who Happen, and Turns it to our advantage. The Poor man liveſt a more Securer life, than the Lord's of the World. What the Vulgar makes Light and eaſy by Long ſuffering, the Wiſe man Soften to himſelf by long Meditation. Alexander were ſenſible, how much more Happier he were, which coveted Nothing, than him, who required the Whole world to himſelf.

Man, which is partaker of Reaſon and ſpeech, are excellenter than Beaſts, who is Void of Reaſon and ſpeech. They be Man in name only, not in Reality, which does things Unbecoming a Man. Be always Cautious of that Man company, who have no Regard to his Own reputation; for 'tis Evident, if he Value not his own reputation, he will never Mind your. If thou is Bleſſed with Wealth and Riches, beware leſt thou are Puffed up with pride and Scornfulneſs. Only they, which is Endued with Virtue, is Rich: for them only poſſeſſeth things both Advantageous and Everlaſting; and they only are Content with what they hath, who are the property of Riches.

If we conſidereth the Excellence and dignity of Nature, we ſhall Quickly find how Shameful it be to diſſolve into a Luxurious Softneſs and delicacy; and how becoming on the other Side to Live frugally, Gravely and ſoberly. This is commonly the Fortune of they, which Spoils and deceives Others, they at laſt meets with ſome, who Doth the like to them. We ſpend our time in idle and unprofitable Purſuits, who makes Life ſeem ſhort; whereas it Be long Enough to Accompliſh the moſt Greateſt Things, if

we

we knows how to Uſe it Rightly. What Men are there, who thou haſt ſeen Content with one wicked action.

Poverty want many things, covetouſneſs all things. By ſome Miſtake, perhaps in battle, I mayeſt Wound my fellow-ſoldier, and ſpares the enemy; but this be an Accident, not my fault, which intended to Strike an Enemy. Bitter Enemies deſerves Better of we, than Them Friends which Endulgeth Sins, and Drives us into Miſchief by obſequiouſneſs. God the beholder of all Things are Preſent in Darkneſs, are preſent alſo in Our thoughts, who is, as it was, Another darkneſs. We is angry at God, becauſe ſome One go Beyond us, forgetting how Many men is behind us: conſider how many more thou goes before, than thou follows.

Go on, Young man, as thou does, and Purſue the Study of Learning; that thou may be a Honour to thyſelf, a benefit to your Friends, and an Advantage to the public. Fortune Takeſt away nothing, but what ſhe giveſt: but ſhe giveſt not virtue; therefore Virtue are a good, whom ſhe canſt not take away. It is much more tolerable not to acquire than to Love; and therefore you ſee them men more Chearfuller, who Fortune never tookeſt any notice of, than them which ſhe have Deſerted. They, which detracts from anothers praiſe, rather Betrays their own diſeaſe, than detect anothers Morals; and them, who either Praiſe a Man for actions not very Juſtifiable, or Condemns the praiſe Worthy, only ſhew their own Folly and Perverſe judgment.

The Greater part of Men is deſtroyed by pleaſure. The multitude Eſteem few things according to Truth, many Things According to Opinion. Malice are glad at Anothers misfortune, and Envy is Trouble at anothers good. Let neither love of friends, nor hatred of Enemies; Neither Hope of pleaſure or Gain, nor

fear

fear of Pain or damage, Neither Proſperous nor Croſs events, ever moves thee to Turn aſide from the Rule of Virtue. Greatneſs of mind, if it is Without Juſtice, are in fault; for nothing are Honourable, who are without juſtice.

God gave Reaſon to man, by whom the appetites of the mind mighteſt be Govern. Beware that thou does not Commit any thing, who thou would Preſently ſtrive to Alter. Let we remember, that we is come into this world, as into a lodging, not as into a home; for nature have given us here a Inn to Stay in, not a place to Dwell in. In war it is of more conſequence, what Sort of Soldiers you Command, than how many. When we obligeth them which Can never pay us again, as a Stranger upon his Laſt farewell, or a Neceſſitous perſon upon his death-bed, we maketh Providence our Debtor, and Rejoiceth in The Conſcience even of a Fruitleſs benefit.

Him, which Reſiſts his own inclinations, obey God and Deſerveſt greater praiſe, than the General, that Vanquiſh Mighty armies, and takeſt the moſt ſtrongeſt Cities, and ſerves his Paſſions whom he cannot Govern. A man of a Mean Eſtate mayeſt give leſs than one of a great, and yet are the more Liberal perſon; for Liberality be not to be Meaſure ſo much by What are Given, as by the ability of the Giver. Virtue is the moſt Precious of All things; it is therefore the part of a Fool to Deſpiſe that, whom all men ought to Value more than riches and Pleaſure.

All men hates them which is Unmindful of a kindneſs, and All men Loves a mind Grateful and Mindful of a Good turn. Mutual Benevolence are the Great bond of human ſociety, and without them life itſelf are grievous, Full of Fear and Anxiety, and void of all comfort and Pleaſure. The moſt Greateſt riches is contemptible in compariſon of learning and

Know-

Knowledge, though Men is wont to ſeek after the Former, and neglects the Latter. Health is more Sweeter to them, which is Recover from a Sore diſeaſe, than to them, which was always of a Sound and healthful Body.

Them which diſagrees with their Neighbours, procures to themſelves Much hatred; but a Man of A meek ſpirit Hearken to good advice, and had rather Suffer wrong, than contends with any one. Vice creepeſt upon Men under the name of virtue; for covetouſneſs would be Call frugality, and frugality take to Herſelf the Name of bounty; pride Call itſelf neatneſs; Revenge ſeem Like Greatneſs of ſpirit, and cruelty Exerciſe her Bitterneſs under the ſhew of Courage. Young men is Deſirous of Honour and Victory, more than money; as not having yet been in want.

To them which you hath Unwillingly offend, you muſt Uſe the beſt Apology you canſt, and Shew that what you didſt were by neceſſity, you couldſt not Act otherwiſe, and that you is ready to make amends for any injury by ſubſequent acts of juſtice and Duty. Boys lives a Tireſome life at School, as they account it; But idleneſs are the cauſe, that Study are weariſome to they: For the paths of learning is ſmooth and pleaſant, but idle drones thinks it rough and unpaſſable. He, which Walk friendly with his friend, and yet ſuddenly Stab him with a dagger, are a perfidious wretch, and Like the Sirens, which with their ſweet muſic Allures men to deſtruction.

Virtue Deſire no other reward on Earth, than that of praiſe and Glory; and if diſappointed herein, ſhe be however contented in itſelf. Let Anger be far off in Puniſhing, with whom Nothing canſt be done well, nothing Conſiderately.

A Man

A Man given to vice Contract to Himſelf many diſeaſes, the cure of Whom Coſt him more than all his pleaſures canſt Recompence: Health are eaſily loſt, but the recovery of her are bought of phyſicians at a Great rate. Make uſe of thy friend with great caution; truſt him not before thou knows him well; for Many that pretends to be friends, uſeth flattery as a Maſk to Hide their hearts from men. Uſe yourſelf not to be of a ſtern, but of a Compoſed Countenance; for that will be imputed to prudence, this to inſolence. Tho' Boys comes to School to be inſtructed, yet they be ſuch enemies to themſelves, that they do not Uſe their times Rightly, but Acteth as if they thought their Time a thing of no value. Them things who ſeems uſeful, as honours, riches, pleaſures, and the like, is never to be Preferred to friendſhip. If thou converſeth with them, which is more Honourable than thyſelf, thou ſhall Gain honour; but if with them much greater than thyſelf, they will be Lord's not friends; and will Deſpiſe thee, when thou is to undergo misfortunes. A certain reverence ſhouldeſt be Uſe towards all men, both High and Low; for 'tis the humour not only of a Arrogant, but alſo of a very Diſſolute man, not to Care whom the World think of him. Give thy friend Counſel with the Greateſt caution, when he aſk it of thee, leſt thou does him Hurt, and he accuſeth thee of enmity. It is Barbarous to Return injuries to them, from whom we hath Receive Kindneſs: and Quite unnatural to Return Evil to he from which we hath Receive nothing but good. A fool Anger are not to be Fear; for tho' he threatens men with dreadful things, yet he have not cunning Enough to Act revenge.

How blind and Miſtaken be them, which Deſire to Extend Their dominion Beyond the Seas, and by the Help of their Soldiers to add provinces To provinces,

Being

Being ignorant at the ſame time, That to command theirſelves are the moſt Greateſt empire in the World. There are hardly any man Living, which may not be Wrought upon More or Leſs by flattery; for we is all of us Naturally Biaſs in our own favour: But when it comes once to be Apply to a Vain fool, there be no end, who can be propoſe to be attained by it, which mayſt not be effect. We canſt not Pay Too much reſpect to they who Seaſonably corrects our Age. It is Abſurd that them, which receiveth Admonition, ſhouldſt feel none of that uneaſineſs whom it ought to give, but that only whom they ought to be free from; for they are not Trouble to have offended, but takes it ill to be reproved; whereas their behaviour ought to be the Reverſe; they ought to be ſorry for the offence, and rejoiceth in the admonition. Why doth we See the Generous man forgive his enemies, the Liberal Man does acts of Juſtice to the poor, the Stout man fights, the Wiſe Man adviſes, but to Acquire the reputation of ſuch and ſuch a meritorious action?

How wretched be the man, who know not when he act well, but Paſs away The peace and Comfort of his Life for the gratifying of a Fantaſtical Appetite or Humour! A immoderate love of money ſpoil them generous diſpoſitions, whom mankind was ſent into the world with: It confineſt Their affections to Their pockets, and ſhrinkeſt up Their deſires into the narrow and ſcandalous compaſs of their own concerns; their nature being ſo impoveriſhed, that they is not able to ſpare one generous thought in favour of another.

A wiſe Man will keep his ſelf upon His Guard againſt the whole world, more eſpecially againſt a Known enemy; but moſt of all againſt that enemy which appear in the ſhape of a friend. He which Gratifeth any man with That who are rather to his Detriment,

Detriment, than to his benefit, are ſo far from deſerving to be call Liberal, that he is to be account the moſt pernicious of Flatterers. How many Examples have we ſee with our own Eyes of men, which has been relieved out of ſtarving neceſſities, who has bereaved them both of Spirit and Strength to Do miſchief, which in requital hath afterwards conſpired againſt the Life, honour and Fortune of their patrons and Redeemers.

There's no contending with the orders and Decrees of providence: He, which madeſt us, knoweſt what be moſt fitteſt for us; and Every man Lot are undoubtedly the beſt. There never were a Hypocrite ſo diſguiſe, but he had ſome mark or other to be known by. No Innocence canſt be ſafe where power and malice is in confederacy againſt Her. The drunkard will think him his friend, which will keep him company; and the Proud man he that wilt flatter him. We muſt take eare not to look upon things unknown as Known, and too Haſtily aſſents to them; we muſt not Aſſent to any thing Raſhly, nor Arrogantly.

Where pride and beggary Meets, people is Sure to be make Ridiculous in the Concluſion. Spiteful prayers Generally proves curſes to they which makes them; and the miſchief they intend to others uſually Fall upon their own heads. Him which ſee his neighbour poſſeſſeth ſomewhat that be wanting to Himſelf, are Apt to think how Happy he ſhouldſt be, if he was in that Man Condition, and in the Mean time never think of Enjoying his own, who may perhaps in many reſpects be more Happier than that of his neighbour, whom he ſo much admires.

Weak minds frequently Fancy themſelves to be bigger and worthier than they is; and other people to be Leſſer and more unworthier: and the conſequence of this wretched pride are often Fatal to the poſſeſſors of

it,

it, or at Leaſt ſerves to render them contemptible in the eyes of them whoſe good Opinion they be the moſt Fondeſt to engage. Many a Man to avoid a Preſent and Leſs evil, run blindfold into a Greater; and there is others, which, to gratify a revengeful humour, Lays a foundation for Repentance for all their Life to Come. Our good nature ſhouldſt always be Manage with Prudence; We may forgive a Injury; but we ſhould not encourage the perſon which have injure us, to repeat the offence. The moſt Worthleſs fellows is Oftentimes the moſt Vaineſt, and attributes to their-ſelf the Glory of every thing, tho' they Contributes nothing to any good Purpoſe. It is more better to Profit the bad on Account of the Good, than to be wanting to the Good on Account of the bad, when they cannot be ſeparated: ſuch are the way of Divine providence.

Backbiters and pickthanks is the moſt baſeſt of men; and it cannot fail of giving pleaſure to every one, when they are detect, and meets with their deſerts. You mayſt know, that a Senſe of Goodneſs ſtill ſubſiſt in The minds of the moſt Corrupt Men; and that men, however Negligent, is not quite Void of Shame; for almoſt all diſſembles their Crimes, and when they have ſucceed, they Enjoy indeed the fruits of their Actions themſelves.

We ought not to put up our petitions to heaven For Every thing we wanteth, or to be Relieve from any Petty vexation; much leſs ought us to take pet, if our impertinent prayers is not immediately Anſwer. Some men is but Little conſiſtent with themſelves in contrary matters; they ſeverely deſpiſeth pleaſure, yet in pain is quite Effeminate; they neglect Glory, but is quite caſt Down in Infamy. Many know not the force of Virtue; they only uſurp the Name but is Strangers to her Influence.

Obligations

Obligations and benefits is caſt away upon two Sorts of people; they, which does not underſtand them, and they, which is not Senſible of them. It is reaſonable for one requiring pardon for faults, to return them again. Humanity forbid a man to be Proud towards his fellows; it Forbids he to be covetous. What Mean the covetouſneſs of Old age? For can any thing be more abſurder, than to Seek ſo much the more Proviſion, by how much the leſs of the journey remain?

They which Baniſheth delicacy from friendſhip, deprives it of her moſt nobleſt Ornament. In any Miſfortune who befal us, we ſhould Uſe our Beſt reſolution to extricate ourſelf from them, and not by vain and Fruitleſs complaints aggravates the Evil. Friendſhip are not pure, but where a Friend is belove with the whole Heart, as we ſay, for his own ſake; all profit and Emolument being laid aſide.

We is ſoon ſatisfied with ourſelf; we eaſily Aſſent to them which affirms that we is very Good or very Wiſe: We are ſo fond of ourſelves, that we is willing to be Praiſe. They be eaſily Pardon, which does not Endeavour to perſiſt in, but to recal themſelves from their Error. The conſolation, who ariſe from the Miſfortunes of others, are Light; but there are another more weightier, whom I Hope is your Support, as it certainly is mine, to be Trouble at Nothing, while I is free from blame.

Quiet-minded men has always peace within; for tho' the Natural paſſions of human nature does accompany them, yet they be calm and eaſy, becauſe they is ever Content with the Diſpenſations of Divine providence. What is the pleaſures of ſenſe, compared to them of a Good conſcience? And what the Enjoyments of this Fleeting life to them of Eternity? Satiſfactions, which is attended with Satiety and ſurfeits,

and

and flatten in the very taſting, To joys who ſhalt Endure for ever freſh, and always blooming? Theſe be what a wiſe and Good man will always prefer.

When it be adviſed, that we ſhouldſt command ourſelf, this be adviſed, that reaſon ſhould reſtrain Raſhneſs, and ſhouldſt command the Inferior Part of the Soul. All things who ſeems Evils to other men, wilt be ſoften and turn to Good, if your virtue riſeth Eminent above them; only be aſſure, that Nothing are good but what be Right and Fit, and all the inconveniences attending it will in their own right be call Goods, when Virtue have adorned them, and give them a Grace.

Has not ſome without much diſcipline and Subtile inſtructions prove good Men, and made great proficiency in the School of virtue, while obedient only to bare Precepts? I grants it; but this are owing to a happy diſpoſition and Good natural parts, who at firſt view apprehends what is fit and Right, Him that would be truly happy, muſt think his own lot beſt; and ſo lives with Men, as conſidering that God ſees him; and ſo ſpeak to God, as if men heard him.

The Dangers whom we apprehends, and the bleſſings we Hope for, looks generally a great Deal more Bigger, and more Conſiderable at a Diſtance than they Really is: for mankind is almoſt Continually deceive by his Hopes and Fears. Things at Hand we ſee, as they really is; far off, as they only ſeem to be, and our imagination being ſet on work, makes ſometimes Mountains of Molehills: Patience and Conſideration only in all ſuch caſes is Able to ſet our Judgments right.

As Swallows in ſummer time, ſo falſe friends is at hand in the Serene Time of life; as ſoon as they ſhalt ſee the winter of fortune, they all fly away. Take heed thou offends not Thy Parents; but if Thou has done

done any thing Worthy of their Anger, be Sorry for thy crime: Beg their pardon upon thy Bended knees for A token of thy repentance. If thou does ſo, they will perhaps Pardon thee: but if not, thou muſt expect Puniſhment.

Oh the wickedneſs of them Bloody men, which thirſt after their neighbour blood! Men of ſuch barbarous cruelty deſerves to Be thruſt out into the fields among Beaſts, who they be like, Except that They exceeds them in blood-thirſtineſs. O gracious powers, what are there in life that can be Term long? Nothing ſeem to be laſting, after it period are arrived; for whenever that period comeſt, there be an End of all that is lapſed; and nothing remaineſt but what are gained by acts of virtue and Beneficence.

Of the Qualifications neceſſary to be acquired, and the Conduct to be obſerved by *Young Perſons*, in Order to render them in *that*, and the *ſubſequent* Stages of life reſpectable and happy.

§ 1. *The neceſſity of forming religious Principles at an early Age.*

As ſoon as you be Capable of reflection, you muſt perceive, that there are a right and a wrong in Human actions. You ſees that them, which is born with the ſame advantages of fortune, be not all equally Proſperous in the courſe of Life. While ſome of them by Wiſe and Steady conduct attains diſtinction in the world and Paſs their days with comfort and Honour; others of the ſame rank by mean and vicious behaviour, forfeits the advantages of Their birth, involves themſelves in much miſery, and End in being a diſgrace to their friends, and a burden on ſociety. Early then you may learn, that it is not on the External condition

condition in whom you finds yourſelves placed, but on the part which you is to act, that your Welfare or unhappineſs, your honour or infamy depend. Now, when Beginning to Act that part, what Can be of greater moment, than to regulate your plan of Conduct with the moſt ſerious attention, before you have yet Committed any Fatal or irretrievable errors? If, inſtead of exerting reflection for this valuable purpoſe, you Deliver yourſelves up at ſo Critical a Time, To ſloth and pleaſure; if you refuſeth to liſten to any counſellor but Humour, or to attend to any purſuit except that of amuſement; if you allow yourſelves to float looſe and careleſs on the tide of Life, Ready to receive any direction whom the current of faſhion mayſt Chance to give you; what can you expect to Follow from ſuch beginnings? While ſo many around you is undergoing the Sad conſequences of a Like Indiſcretion, for what Reaſon ſhall not theſe conſequences extend to you? Shalt *you* only attain ſucceſs without that preparation, and eſcape dangers without that precaution, which are required of others? Shall happineſs grow up to *you* of its own accord, and Solicit your Acceptance, when, to the reſt of mankind, it be the fruit of Long cultivation, and the acquiſition of labour and Care? Deceive not yourſelves with ſuch arrogant hopes. Whatever are your rank, Providence will not, for *your* ſake, Reverſe its Eſtabliſhed order. By liſtening to Wiſe admonitions, and tempering the vivacity of youth with a Proper mixture of ſerious thought, you mayſt enſure chearfulneſs for the reſt of your life; but by delivering yourſelves up at Preſent to giddineſs and Levity, you lay the Foundation of Laſting heavineſs of Heart.

§ 2. *The Acquiſition of virtuous Diſpoſitions and Habits a neceſſary Part of Education.*

When you looks forward to thoſe plans of life, which either your circumſtances has Suggeſted, or Your friends hath propoſed, you will not Heſitate to acknowledge, that in order to purſue Them with Advantage ſome Previous diſcipline are requiſite. Be aſſured, that whatever are to be your profeſſion, no education are more Neceſſary to your ſucceſs than the acquirement of Virtuous diſpoſitions and habits. This be the Univerſal preparation for every character and Every ſtation in life. Bad as the world Be, Reſpect is always paid To virtue. In the Uſual courſe of human Affairs it will be found, that a Plain Underſtanding joined with acknowledged worth, contribute more to proſperity, than the moſt brighteſt Parts without probity and Honour. Whether ſcience, or Buſineſs or public life is your aim, Virtue ſtill enter for a principal ſhare into all thoſe Great departments of ſociety. It be connected with Eminence, in every Liberal art; with reputation, in every branch of Fair and uſeful buſineſs; with diſtinction in every Public ſtation. The vigour which it giveſt the mind, and the Weight which it Adds to character; the Generous ſentiments which it Breathes, the undaunted ſpirit which it inſpires, the ardour of diligence which it Quickeneſt, and the freedom which it Procures from pernicious and diſhonourable avocations, is the foundations of all that are High in Fame, or Great in ſucceſs among men. Whatever ornamental or Engaging endowments you now Poſſeſſes, Virtue are a neceſſary requiſite, in order to their ſhining with Proper Luſtre. Feeble by the Attractions of the moſt faireſt forms,

form, if it is Suſpected, that nothing within Correſpond to the pleaſing appearance without. Short is the triumphs of Wit, when it be ſuppoſed to Be the vehicle of Malice. By whatever arts you mayſt at firſt attract the attention, you canſt Hold the eſteem and ſecure the Hearts of others only by amiable diſpoſitions, and the Accompliſhments of the mind. Theſe are the qualities whoſe influence wilt Laſt, when the luſtre of all That once ſparkled and Dazzled have paſſed away.

§ 3. *The Happineſs and Dignity of Manhood depend on the Conduct of the youthful Age.*

Let not the ſeaſon of Youth be Barren of improvements, ſo eſſential to your Future felicity and honour. Your character are now of your own forming; your fate are in ſome meaſure put into your own hands. Your Nature be as yet pliant and ſoft: Habits has not eſtabliſhed their dominion: Prejudices has not preoccupied your underſtanding. The World have not had time to Contract and debaſe your Affections. All your powers are more vigorous, diſembarraſſed, and Free, than they will be at any other future period. Whatever impulſe you now give to your deſires and Paſſions; the direction is Likely to continue. It will form the Channel in whom your life are to run; nay it mayſt determine its everlaſting iſſue. Conſider, then, the employment of this important period, as the moſt higheſt truſt which ſhall ever be committed to you; as, in a Great meaſure, Deciſive of your happineſs, in Time, and in Eternity. As in the ſucceſſion of the ſeaſons, Each, by the invariable laws of nature, affects the productions of what be next in courſe; ſo, in human Life, every Period of our Age, according as it be well or ill Spent, Influ-

ence the Happineſs of that which is to follow. Virtuous youth gradually bring forward accompliſhed and flouriſhing manhood; and ſuch Manhood paſs of itſelf, without Uneaſineſs into reſpectable and tranquil old age. But when nature is turned out of its Regular courſe, diſorder take place in the Moral, juſt as in the Vegetable world. If the ſpring puts forth no bloſſoms, in Summer there will be no beauty, and in autumn no fruit: So, if youth is trifled away without Improvement, Manhood wilt be Contemptible, and old age Miſerable.

§ 4. *Piety to God the Foundation of good Morals.*

What I ſhall firſt recommend, are piety to God. With this I begin, both as the foundation of Good morals, and as a diſpoſition Particularly graceful and becoming in Youth. To be Void of it argue a cold heart, deſtitute of ſome of the Beſt affections which belongs to that age. Youth are the ſeaſon of warm and Generous emotions. The heart ſhould then ſpontaneouſly riſe into the admiration of what be great; glow with the love of what be fair and Excellent; and Melt at the diſcovery of Tenderneſs and goodneſs. Where canſt any object be found, ſo Proper to Kindle thoſe affections, as the Father of the univerſe, and the author of all felicity? Unmoved by veneration Canſt you Contemplate that grandeur and Majeſty which his works every where diſplays? Untouched by Gratitude, can you view that Profuſion of good, which in This pleaſing Seaſon of life his Beneficent Hand Pour around you? Happy in the love and Affection of thoſe with which you is Connected, Look up to the ſupreme being, as The inſpirer of all the friendſhip which have ever been

Shown

Shown you by others; himſelf your beſt and your firſt Friend; formerly the ſupporter of your infancy, and the guide of your childhood; now the Guardian of your youth, and the Hope of your coming years. View religious homage as a natural expreſſion of Gratitude to him for all his goodneſs. Conſider it as the Service of the god of your fathers; of him to whom your parents Devoted you; of him which in Former ages your anceſtors Honoured; and by which they be now Rewarded and bleſſed in heaven. Connected with ſo many tender Senſibilities of ſoul, Let religion be with you, not the cold and barren Offspring of ſpeculation, but the warm and vigorous dictate of the heart.

§ 5. *Religion never to be treated with Levity.*

Impreſs your minds with reverence for all that be ſacred. Let no wantonneſs of Youthful ſpirits, no compliance with the Intemperate mirth of others, ever betray you into profane ſallies. Beſides the guilt that are thereby incurred, nothing Gives a more odiouſer appearance of Petulance and preſumption to youth, than the Affectation of Treating religion with levity. Inſtead of being an Evidence of Superior underſtanding, It diſcover a Pert and ſhallow mind, which, Vain of the firſt ſmatterings of knowledge, preſume to make light of what the reſt of mankind reveres, At the ſame time you is not to imagine, that, when exhorted to be religious, you be called upon to become More formal and ſolemn in your manners than others of the ſame Years; or to erect yourſelves into ſupercilious reprovers of thoſe Around you. The ſpirit of True religion breathe gentleneſs and Affability. It giveth a Native, unaffected eaſe to the behaviour. It be Social, Kind, and Chearful; far removed from

that gloomy and illiberal ſuperſtition which Clouds the brow, ſharpen the temper, Dejects the ſpirit, and teach men to fit themſelves for another world, by neglecting the concerns of this. Let your religion, on the contrary, connect preparation for heaven with an Honourable diſcharge of the duties of Active Life. Of ſuch religion diſcover on every Proper occaſion, that you be not aſhamed; but avoid making any unneceſſary Oſtentation of it before others.

§ 6. *Modeſty and Docility to be joined to Piety.*

To piety Join modeſty and Docility, reverence of your Parents, and ſubmiſſion to thoſe which is your ſuperiors in Knowlege, in ſtation, and in years. Dependence and Obedience Belongs to youth. Modeſty are one of its chief ornaments; and have ever been eſteemed a preſage of Riſing Merit. When entering on the career of Life, it be your part, not to aſſume the Reins as yet into your hands; but to commit yourſelves to the guidance of the more experienced, and to become Wiſe, by the wiſdom of thoſe who has gone before you. Of all the follies incident to Youth, there is none which either Deform its preſent appearance, or Blaſts the proſpect of its future Proſperity, more than ſelf-conceit, Preſumption and obſtinacy. By checking its natural progreſs in Improvement, they fixes it on long Immaturity; and frequently produces miſchiefs, which can never be repaired. Yet theſe is vices too commonly found among the young. Big with Enterprize, and elated by hope, they Reſolves to Truſt for ſucceſs to none but themſelves. Full of their own Abilities, they Deride the admonitions who is given them by their friends, as the Timorous ſuggeſtions of age. Too Wiſe to learn,

Too

Too impatient to Deliberate, Too forward to be reſtrained, they Plunge, with precipitate Indiſcretion into the midſt of all the dangers with whom Life abound.

§ 7. *Sincerity and Truth recommended.*

It is neceſſary to recommend to you ſincerity and Truth. This be the baſis of every virtue. That darkneſs of Character, where we can See no heart; thoſe foldings of art, thro' which no Native affection are Allowed to penetrate, preſents an object unamiable in every Seaſon of Life, but Particularly odious in youth. If, at a Age, when the heart be warm, when the emotions is Strong, and when nature are expected to ſhew herſelf Free and open, you can Already Smile and Deceive, what is we to look for, when you ſhalt be longer hackneyed in the ways of men; when intereſt ſhall have completed the obduration of your Heart, and Experience ſhall have improved you in all the arts of guile? Diſſimulation in Youth are the forerunner of perfidy in Old age. Its firſt appearance are the fatal omen of Growing Depravity, and Future ſhame. It Degrades parts and Learning; obſcure the luſtre of Every accompliſhment, and ſinks you into contempt with god and man. As you Value therefore the approbation of Heaven, or the Eſteem of the world, Cultivate the Love of truth: In all your proceedings be direct and Conſiſtent. Ingenuity and candour poſſeſſes the moſt powerful charm: they Beſpeaks univerſal favour, and carries a Apology for almoſt every failing. The path of truth is a Plain and ſafe path; that of falſehood are a perplexing maze. After the Firſt departure from ſincerity It be not in your Power to Stop. One artifice unavoidably Leads on another; till, as the intricacy of the Labyrinth encreaſe, you are left Entangled in your own Snare. Deceit diſcover a Little mind, who

Stops

Stops at Temporary expedients, without riſing to comprehenſive Views of conduct. It betray at the ſame time a daſtardly ſpirit. It is the Reſource of one which Want courage to avow His deſigns, or to Reſt upon himſelf. Whereas Openneſs of character Diſplays that Generous boldneſs, who ought to diſtinguiſh Youth. To ſet out in the world with no other principle than a crafty attention to intereſt, Betoken one which is deſtined for Creeping through the Inferior Walks of life: but to give a Early preference to honour above Gain, when they ſtand in competition, to Deſpiſe every advantage, who cannot be attained without diſhoneſt arts; to Brook no meanneſs, and to ſtoop to no diſſimulation, is the indications of a Great mind, the preſages of Future eminence and Diſtinction in life. At the ſame time this virtuous Sincerity be Perfectly conſiſtent with the moſt prudent vigilance and Caution. It be oppoſed to cunning, not to true wiſdom. It are not the ſimplicity of a weak and Improvident, but the candour of a Enlarged and Noble Mind; of one, which Scorns deceit, becauſe he Accounts it both Baſe and unprofitable, and who Seeks no diſguiſe, Becauſe he Needs none to hide him.

§ 8. *Benevolence and Humanity.*

Youth are the proper ſeaſon of Cultivating the Benevolent and humane affections As a great part of your happineſs be to depend on the connections which you Form with others, it is of High importance that you acquire betimes the temper and the Manners which will render ſuch connections comfortable. Let a ſenſe of Juſtice Be the foundation of all your ſocial qualities. In your moſt early intercourſe with the world, and even in your Youthful amuſements, let no unfairneſs be found. Engrave on your mind that Sacred rule "of doing in all Things to others, according

as

as you wiſh that they ſhould do unto you." For this end impreſs yourſelves with a deep ſenſe of the Original and Natural equality of men. Whatever advantages of birth or fortune you poſſeſſeth, never diſplay them with an oſtentatious ſuperiority. Leave the ſubordinations of rank, to regulate the intercourſe of more advanced years. At preſent it Become you to act among your companions, as Man with man. Remember how unknown to you is the viciſſitudes of the world; and how often they, on which Ignorant and contemptuous Young men once looked down with ſcorn, has riſen to be their ſuperiors in future years. Compaſſion be an emotion, of which you never ought to be aſhamed. Graceful in youth is the tear of Sympathy and the heart that Melts at the Tale of woe. Let not eaſe and indulgence Contract your affections, and wrap you up in ſelfiſh enjoyment. Accuſtom yourſelves to think of the diſtreſſes of Human life; of the ſolitary cottage, the Dying parent, and the weeping orphan. Never ſport with pain and Diſtreſs in any of your amuſements; nor treat even the moſt meaneſt inſect with wanton Cruelty.

§ 9. *Courteſy and engaging Manners.*

In order to Render yourſelves amiable in Society, Correct every appearance of Harſhneſs in behaviour. Let that courteſy diſtinguiſh your demeanour, which Springs not ſo much from Studied politeneſs, as from a mild and Gentle heart. Follow the cuſtoms of the world in Matters indifferent; but Stop when they becomes ſinful. Let your manners be Simple and natural; and of courſe they will be Engaging. Affectation is certain Deformity. By forming yourſelves on fantaſtic models, and vieing with one another in every Reigning folly, the Young begins with

with being ridiculous, and End in Being vicious and immoral.

§ 10. *Temperance in Pleaſure recommended.*

Let me particularly exhort Youth to temperance in Pleaſure. Let me admoniſh them to beware of that Rock on whom thouſands from race to race Continues to ſplit. The love of pleaſure, natural to Man in Every Period of his Life, Glow at this Age with exceſſive ardour. Novelty add freſh Charms, as yet, to every gratification. The world appear to Spread a continual feaſt; and Health, vigour, and High ſpirits Invites them to partake of it without Reſtraint. In vain we warns them of Latent dangers. Religion are accuſed of inſufferable ſeverity in prohibiting enjoyment; and the old, when they Offer their Admonition, is upbraided with having forgot that they once was young. And yet, to what do the conſtraints of religion and the counſels of Age with reſpect to pleaſure Amount? They may all be Comprized in a few words—not to Hurt yourſelves, and not to Hurt others by your Purſuit of pleaſure; Within theſe bounds pleaſure are lawful; beyond them it becometh criminal, Becauſe it be Ruinous. Is theſe reſtraints any other than what a Wiſe man wouldſt chuſe to Impoſe upon himſelf? We Calls you not to renounce pleaſure, but to enjoy it in ſafety. Inſtead of abridging it, we Exhort you to Purſue it on a Extenſive plan. We propoſes Meaſures for ſecuring its poſſeſſion, and for Prolonging Its duration.

§ 11. *Whatever violates Nature, cannot afford true Pleaſure.*

Conſult your whole nature, Conſider yourſelves not only as Senſitive, but as Rational beings; not only

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as rational, but ſocial; not only as Social, but immortal. Whatever Violate your nature in any of Theſe reſpects, cannot afford true pleaſure; any more than that, which Undermine an Eſſential part of the Vital ſyſtem, canſt Promote health. For the truth of this concluſion we Appeal not merely to the authority of religion, nor to the Teſtimony of the aged, but to yourſelves, and your own experience. We aſketh whether you Have not found, that in a courſe of Criminal exceſs your pleaſure was more than Compenſated by Succeeding pain. Whether, if not from every particular inſtance; Yet from every habit at leaſt of unlawful gratification, there didſt not ſpring ſome thorn to Wound you; there didſt not ariſe ſome conſequence to make you Repent of it in the iſſue? How long will you repeat the ſame Round of pernicious folly, and Tamely expoſe yourſelves to be Caught in the ſame ſnare. If you hath any conſideration, or any firmneſs left, avoid temptations, for whom you have found yourſelves Unequal, with as much care, as you wouldſt ſhun peſtilential infection. Break off all Connections with the looſe and profligate.

§ 12. *Irregular Pleaſures.*

By the Unhappy exceſſes of Irregular pleaſures in youth, how many Amiable diſpoſitions is corrupted or deſtroyed! How many riſing capacities and powers is ſuppreſſed! How many flattering hopes of Parents and friends be totally extinguiſhed! Who but muſt drop a tear over human nature, when he Behold that morning who aroſe ſo Bright, over-caſt with ſuch Untimely darkneſs; that good humour, which once captivated all hearts, that Vivacity, which ſparkled in every Company, thoſe abilities,

who

who were fitted for adorning the Higheſt ſtation, all Sacrificed at the Shrine of Low ſenſuality; and one who were formed for Running the fair Career of life in the midſt of public eſteem, cut off by his vices at The beginning of his Courſe, or Sunk for the whole of it into inſignificancy and contempt! Theſe, O ſinful pleaſure, is thy trophies! It be thus, that co-operating with the foe of God and man, thou degrades Human honour, and Blaſt the Opening proſpects of Human felicity.

§ 13. *Induſtry and Application.*

Diligence, induſtry and proper Improvement of time is material duties of the young. To no purpoſe be they endowed with the beſt abilities, if they Wants activity for Exerting them. Unavailing in this caſe will be every direction that can be given them, either for their Temporal or ſpiritual welfare. In youth the habits of induſtry is moſt eaſily acquired: In youth the incentives to it is Strongeſt from ambition and from duty, from emulation and Hope, from all the proſpects which the Beginning of life afford. If dead to theſe calls you already Languiſhes in Slothful inaction, what will be able to quicken the more ſluggiſh current of Advancing years? Induſtry are not only the inſtrument of Improvement, but the foundation of Pleaſure. Nothing are ſo Oppoſite to the True enjoyment of life, as the relaxed and Feeble ſtate of an indolent Mind. He which is a ſtranger to induſtry, may Poſſeſs, but he canſt not enjoy. For it be labour only who gives the reliſh to pleaſure. It be the Appointed vehicle of every Good to man. It is the Indiſpenſable condition of our poſſeſſing a Sound mind in a Sound body. Sloth are ſo inconſiſtent with both, that it be hard to determine, whether it be a more

a more greater Foe to virtue, or to health and happineſs. Inactive as it be in itſelf, its effects is Fatally powerful. Though it appears a ſlowly flowing ſtream, yet it undermineſt all that is Stable and flouriſhing. It not only Sap the foundation of every virtue, but pours upon you a deluge of Crimes and Evils. It be like water who firſt Putrifies by ſtagnation, and then ſends up Noxious vapours, and fill the atmoſphere with death. Fly therefore from Idleneſs, as the Certain parent both of guilt and of ruin. And under Idleneſs I includes not mere inaction only, but all that circle of Trifling occupations, in which too many Saunter away their Youth; perpetually engaged in frivolous Society, or public amuſements; in the labours of dreſs, or the oſtentation of their perſons. Is this the foundation which you lays for future Uſefulneſs and Eſteem? By ſuch accompliſhments do you hope to Recommend yourſelves to the thinking part of the world, and to anſwer the expectation of your Friends, and your Country?——Amuſements Youth requires: it were vain, it were cruel to prohibit them. But, though allowable as the relaxation, they are moſt Culpable as the Buſineſs of the young. For they then becometh the gulph of Time, and the Poiſon of the mind. They foments bad Paſſions. They weakens the manly Powers. They Sink the native vigour of youth into Contemptible effeminacy.

§ 14. *The Employment of Time.*

Redeeming your time from Such dangerous waſte, ſeek to fill it with employments which you mayſt Review with ſatisfaction. The acquiſition of knowledge are one of the moſt Honourableſt occupations of youth. The Deſire of it Diſcover a liberal mind, and is connected

nected with many accompliſhments and many virtues. But though your train of Life ſhouldſt not Lead you to Study, the courſe of Education always Furniſh Proper employments to a Well-diſpoſed mind. Whatever you purſues, be Emulous to Excel. Generous Ambition and ſenſibility to praiſe is, eſpecially at your age, among the marks of virtue. Think not, that any affluence of fortune, or any elevation of rank exempt you from the duties of application and induſtry. Induſtry be the law of your being; it is the demand of nature, of reaſon, and of God. Remember always that the years who now Paſs over your heads, Leaves permanent memorials behind them. From your thoughtleſs minds they may eſcape; but they Remains in the remembrance of God. They Form a important part of the regiſter of your life. They wilt hereafter bear teſtimony, either for or againſt you, at that day, when for all your actions, but Particularly for the employments of youth, you muſt give an Account to God. Whether your future courſe are deſtined to be Long or ſhort, after this manner it Shouldſt commence; and if it Continues to be thus conducted, its concluſion at what time ſoever it arriveſt, will not be Inglorious or unhappy.

§ 15. *The Neceſſity of depending for Succeſs on the Bleſſing of Heaven.*

Let I finiſh the Subject with recalling your attention to That dependence on the bleſſing of heaven, which, Amidſt all your endeavours after improvement, you oughteſt continually to Preſerve. It be too common with the young, even when They reſolves to Tread the path of Virtue and honour, to ſet out with Preſumptuous

ſumptuous confidence in themſelves. Truſting to their own abilities for carrying them Succeſsfully through life, they are Careleſs of applying to god, or of deriving any aſſiſtance from what they is apt to Recken the gloomy diſcipline of religion. Alas! how Little doſt they know the dangers who Awaits them? Neither human wiſdom, nor human virtue, Unſupported by religion, is equal for the Trying of ſituations who often occurs in Life. By the ſhock of temptation, how frequently has the moſt virtuous intentions been overthrown! Under the preſſure of diſaſter, how often have the greateſt conſtancy Sunk! Deſtitute of the favour of god, you art in no better Situation, with all your Boaſted abilities, than orphans left to wander in a Trackleſs deſert, without any Guide to Conduct them, or any ſhelter to Cover them from the Gathering ſtorm. Correct, then, this ill-founded arrogance. Expect not that Your Happineſs can be Independent of him which madeſt you. By faith and Repentance Apply to the redeemer of the world. By piety and prayer ſeek the protection of the god of Heaven. BLAIR.

THE END.

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